

The Brooklyn Jewish Center Review

November, 1954

THIRTY-FIFTH ANNIVERSARY
FOR CENTER • FOR RABBI



Dr. Israel H. Levinthal

"THE VALUE OF THE CENTER WILL LIE NOT IN ITS PHYSICAL STRUCTURE, BEAUTIFUL THOUGH IT BE, BUT IN THE MESSAGE THAT WILL GO FORTH FROM THIS BUILDING INTO OUR HEARTS AND MINDS."

FROM THE ADDRESS BY DR. ISRAEL H. LEVINTHAL
DEDICATING THE CENTER IN 1922

• CENTER BULLETIN BOARD •

35th ANNIVERSARY CELEBRATION

OF THE FOUNDING OF THE BROOKLYN JEWISH CENTER AND
THE SPIRITUAL LEADERSHIP OF RABBI ISRAEL H. LEVINTHAL

PROGRAM OF EVENTS:
RELIGIOUS SERVICES

Friday Evening, November 19th, 8:15 o'clock

Guest Preacher:

REV. DR. ELIAS L. SOLOMON

*Honorary President, United Synagogue of America and
Rabbi of Congregation Shaare Zedek in New York*

Special musical program by combined choral group
under leadership of Sholom Secunda with Cantor
William Sauler as chief soloist.

Saturday Morning, November 20th

Guest Preacher:

REV. DR. ISRAEL GOLDFARB

*Rabbi of Congregation Beth Israel—Ausbe Emeth
in Brooklyn*

Following the services a Kiddush will be tendered in
the Auditorium by the Sisterhood in honor of Rabbi
Israel H. Levinthal.

ANNIVERSARY CELEBRATION AND RECEPTION

Monday, November 22nd, 8:00 P.M.

Guest Speaker:

PROFESSOR LOUIS FINKELSTEIN

Chancellor of the Jewish Theological Seminary

Guest Artist:

MR. RICHARD TUCKER

Leading Tenor of the Metropolitan Opera Company

A reception will follow in the Auditorium and Dining Room

SISTERHOOD PRESENTS SIXTH ANNUAL INSTITUTE DAY

TUESDAY, NOVEMBER 30th

Theme

"THE MODERN JEWISH WOMAN
AND HER FAMILY"

Morning Session — 10:30 A.M.

HYMAN BRICKMAN

*Supervisor of Youth Activities,
Brooklyn Jewish Center*

Address

"ACCENT ON YOUTH"

Afternoon Session — 1:30 P.M.

DR. EVELYN GARFIEL

*The Women's Institute,
Jewish Theological Seminary*

RABBI REUBEN KATZ

of Congregation B'Nai Israel, Freeport, L. I.

Greetings:

RABBI BENJAMIN KREITMAN

MRS. MORRIS B. LEVINE

Moderator

Sisterhood will be your hostess for luncheon.

The Combined Junior Leagues

of the

BROOKLYN JEWISH CENTER

cordially invite all college folk

to a

GALA THANKSGIVING
DANCE

Thursday November 25th, 8:00 P.M.

Admission — 50¢

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Brooklyn Jewish Center Review

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No. 9

IN TRIBUTE TO OUR RABBI LEVINTHAL

SOME men are overshadowed by the institutions they serve; others tower above them. The celebration of both the 35th Anniversary of the founding of The Brooklyn Jewish Center and of Rabbi Levinthal's ministry there, suggests that in this instance we have a unique relationship between man and institution. Rabbi Levinthal came to the Center 35 years ago, at its inception, and since then he has been its spiritual architect, giving the Center its singular character and personality. At a time when American Jewry was groping for a definition of the Synagogue Center, which would meet the needs of this new world and the modern age, Rabbi Levinthal through the Brooklyn Jewish Center and its variegated program, defined its meaning for the American Jewish Community. Mainly through his talents and efforts it has become one of the most important synagogues in the land, serving as a guide and model to all others.

Yet the great importance of the institution never obscured the man. Both his personality and his eloquence became a powerful influence in American Jewish life, going way beyond the confines of the Center. Rabbi Levinthal had done something that had surprised American Jews, he had returned to the Jewish pulpit its Jewishness.

Phillips Brooks, considered the greatest of American preachers, in his "Lectures on Preaching," delivered at Yale University, said: "Eloquence has been defined, sometimes, as the art of moving men by speech. Preaching, has this additional quality, that it is the art of moving

men from a lower to a higher life. It is the art of inspiring them toward a nobler manhood." Until the appearance of Rabbi Levinthal in the pulpit of the American Synagogue, Jewish preaching was a bare and thin eloquence. With his exposition of the scriptural text, bringing to bear upon it the wisdom of the Sages from the Talmud and Midrash, the sermon became the authentic Jewish word that alone can move the listener, to use Brooks' felicitous phrase, from a lower to a higher life. To hear or read his sermon is to feel that here is a *gilgul*, a transmigration of souls, an ancient midrashic homily in modern garb. Like the Rabbanan d'Aggadata—the Sages of Exposition, he tapped the hard rock of a scriptural text and there gushed forth a fountain of living waters.

Ingenuity and talent alone cannot accomplish all this, it must have with it an abundance of sincerity and human sympathy. The voice, the gesture and the rhetoric of Rabbi Levinthal all combine to impress the listener with his warmth and conviction.

In time the institutions of higher Jewish learning recognized Rabbi Levinthal's great contributions to the art and science of Jewish preaching and made it possible for its inspiration to be transmitted to the new generation of Rabbis being trained in this land. The alma mater of Rabbi Levinthal, the Jewish Theological Seminary, which is the crown and glory of American Judaism, appointed him to its faculty as visiting Professor of Homiletics, and its younger sister institution, the Jewish Institute of Religion,

invited him to be a guest lecturer on Preaching. The power of the authentic Jewish word was never better illustrated than by the preaching and teaching of Dr. Levinthal.

It would be out of character with the subject to conclude these few words of tribute without the quotation of an ancient Rabbinic text. It is recorded in the Mishnah of Shekalim that "Petahiah" was one of the chief officers of the Sanctuary. This same "Petahiah" was Mordecai, who was the saviour of the Jews in ancient Persia, as noted in the Scroll of Esther. Why then was his name called "Petahiah" (which means literally, the one who opens)? *She-bayah potecah be-debarim ve-dorsban; ve-yodeia shivim lashon*, "because he opened matters with a text and he expounded it; and he knew seventy languages." Rabbi Levinthal is the modern "Petahiah"—he brings us the ancient text of Judaism and in a masterful way he expounds it in seventy different ways to show us how it can illumine our path in life.

The Brooklyn Jewish Center and Rabbi Levinthal have been for these many years, blessings to the American Jewish Community. May they both, the institution and the man, continue on to bless us for many years to come.

DR. BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

Our Past Should Inspire Our Future

IT IS a happy coincidence that we of the Brooklyn Jewish Center are celebrating the thirty-fifth anniversary of our institution at the time when all American Jewry is commemorating its Tercentenary—the 300th anniversary of the first Jewish settlement on this blessed soil of America. For the Synagogue-Center (ours was the second in the country to be built, and still the largest) is a distinct American contribution to Jewish religious and cultural life, marking a new evaluation of the role and function of this oldest Jewish institution, the Synagogue, in Jewish life. It made its appearance at a time when the old Synagogue, with its limited use as a House of Prayer alone, was speedily losing its hold upon the growing American generation; and because of its dynamic program of all-inclusiveness of Jewish activity—social, physical, cultural, as well as what was then understood to be purely religious, it has not only revitalized the Synagogue, but has won the interest of young and old and won them back to all aspects of Jewish life.

Our Brooklyn Jewish Center has served as a model to hundreds of communities throughout the land, so that the Synagogue Center movement, in which we pioneered, has now become the most popular form—both in the structure and content—of the Synagogue in America today.

I am happy on this occasion that it was my privilege, from the very founding of our Center, to be associated with this creative venture, and to have had a share in its achievements.

It is good, of course, to remember the past, the ideals which animated the small group of men who, inspired by this vision of a revitalized Synagogue, devoted so much labor and sacrifice to turn their dream into reality. It is good to recall the manifold activities which we sponsored in all these years, and in many of

which we made notable contributions to the development of Jewish life. But we must not be content with thinking of the past alone. This anniversary must inspire us to consider the future. Just as our commemoration of the Tercentenary of Jewish life in America must not be spent in merely reviewing the record of American Jewry in the last 300 years but should arouse us to face the succeeding years with renewed determination to make Jewish life in America meaningful and creative and so add glory to our people and to our country, so too does this anniversary of our own Center call for a new consecration on our part to those very ideals which animated its founders 35 years ago.

For it is an altogether different Jewish world in which we find ourselves today. The old European Jewries, from which we in America drew spiritual strength in the early years of our Center's existence, are now destroyed and gone. We have to fashion Jewish life from our own midst, here in America. And we saw, in these latter years, the emergence of the State of Israel and the re-birth of the Jewish people in this old-new land. That event, too, means new demands upon American Jewry. We have to fashion the cultural and spiritual bridges to unite these two Jewries—the one in Israel and the one in America. Here, too, our Center must play a significant role. We must heed the words of the Book of Job: "Days should speak, and multitude of years should teach wisdom." The days that are gone should speak to us most eloquently of our new tasks, and the multitude of years with their vast changes should teach us the wisdom that we need to face the problems and the duties of the years to come.

Let us hope and pray that our anniversary festivities may find us facing our

new tasks and new responsibilities with the same spirit of devotion and faithfulness which animated the builders and founders of our Center, so that our beloved institution may make, in the years to come, a new and added contribution to the richness of Jewish life that shall even surpass the fine record of accomplishments of the past thirty-five years.

And towards the realization of this hope, I, too, offer a fervent prayer on this my own anniversary, that I may be privileged to continue to share with you for many years to come the great and sacred tasks that shall confront us.

Israel H. Levinthal



THIS issue of the "Review" is devoted to the 35th anniversary of the founding of the Brooklyn Jewish Center and of the spiritual leadership of Dr. Israel H. Levinthal at the Center. It describes the progress of the Center from its small beginnings to its present position as one of the largest, handsomest and most useful institutions of its kind in the country.

Contents:

Starting on page 5 is a survey of the progress of the Center as reflected in the sermons and addresses of Dr. Levinthal.

On page 12 begins a history of the Center's first twenty-five years written by the late Administrative Director of the Center, the beloved Joseph Goldberg. An account of the last decade has been added.

On page 25 is a history of the Center Sisterhood written by Beatrice Schaeffer, President of the Sisterhood.

THE PROGRESS OF THE BROOKLYN JEWISH CENTER

As Reflected in the Sermons and Addresses of Its Spiritual Leader

DR. ISRAEL H. LEVINTHAL

Following are selections from the addresses of Dr. Levinthal delivered during the years.

The First Anniversary — 1920

ONE year has passed since the writer formally accepted the Rabbinate of the Brooklyn Jewish Center. The Center was then in its infancy. It was but a dream in the minds of about two dozen men, who had faith in the vision they saw. What a mighty change has taken place in these twelve months! What notable milestones in the Center's career have been marked! We have not only witnessed the breaking of the ground upon which our edifice rests—not only have we laid the cornerstone of our holy building, but we see today the last steel beam riveted; we see the brick walls almost enclosing the structure; we see the imposing front of limestone speaking in silent tribute to the beauty and the impressiveness of our

Center; we see, in short, the speedy fulfillment of the beautiful vision that fascinated us all a year ago today.

And not only do the bricks and iron bear testimony to the splendid progress we have made! Only about thirty names comprised the Center membership list, when the committee called upon the writer to invite him to accept the spiritual leadership of their sacred undertaking. Today, only twelve months later, sees our membership near the 250 mark, with all promises that our ideal of 400 will soon be reached. What a glorious and unique achievement this is, and how eloquently it speaks of the devotedness and enthusiasm of the workers at the head of our institution.

Twelve months have marked the realization of our dream, the fulfillment of our hope. We are already a living, working, active, thriving organization. We have established our Sabbath Services.

Our Hebrew School is organized. Our Sisterhood, our young folks, are doing splendid work. Within a week or two, our adult study classes will all be in active service. The soul of our Center has made its appearance even before the body is fully completed. Already, we are moulding Jewish life and Jewish character in this community.

May the next twelve months find us in our completed building, dedicated and consecrated to the cause of God and the service of Israel, with all the facilities and with all the conveniences for which our building will be noted, and which will aid us in developing healthy Jewish souls in healthy Jewish bodies.

The Dedication — 1922

ZEH hayom ose adonoy, nogiloh v'nishmecho vo!"

"This is the day which the Lord hath made, let us be glad and rejoice thereon!" For three long years we toiled and labored and sacrificed to bring into realization the vision which we now behold. What courage, what high idealism inspired the small band of noble men who planned this gigantic undertaking! What zeal, what holy enthusiasm was displayed by the men who were placed in charge of this holy work! Truly may we offer thanks to our Father in Heaven who hath kept us in life, who hath preserved us and enabled us to behold this glorious day. It is the day which the Lord hath made, the day toward which our eyes were set all these years, the day toward which our hearts yearned and our souls aspired.

On the occasion of the Dedication of our sacred edifice, it may be fitting for me to repeat what I spoke when the corner-stone of our building was laid. I then translated the verse of the Psalmist—with which I open this greeting—to mean that not only is this day which the Lord hath made, but: "Zeh Hayom oso

Laying the cornerstone of the Center. (Left) Rabbi Levinthal, Rabbi Bernard Levinthal, his father, and Rabbi Simon Finkelstein.



Adonoy," "This day maketh for Godliness." This day means the strengthening of the vision of godliness in our lives, the increase of idealism in our relationship with our fellowmen. If this day is truly to represent the day which God hath set, then this day must mark the reconsecration of our lives to the God of our fathers, to the Torah of our people, to the ideals of our prophets, our psalmists and our sages—it must mean a new impetus to practical religion, which, as Max Muller tells us, "is life, a new life, a life in the sight of God."

God grant that the holy vision which inspired the men and women to undertake the erection of the Center shall never be dimmed; may peace and good-will ever abide within its sacred portals. And let the pleasantness of the Lord our God be upon us; and establish Thou the work of our hands upon us—yea, the work of our hands establish Thou it. Amen!

Thoughts at the Redemption Fund Dinner

THE Sages of old give a striking interpretation of the familiar words of the Psalmist: "They go from strength to strength." From this statement, Rabbi Levi derived the lesson that the disciples of the wise have rest neither in this world nor in the world to come, for Scripture says: "They go from strength to strength."

A deep truth is emblazoned in these words of Rabbi Levi. There is no rest for the righteous—for those who are imbued with the lofty ideal of bringing God nearer unto the hearts of men. They dare never weary nor tire; they must never rest content; the work is so stupendous, so endless, that they must ever go from one task unto another, from one achievement unto another, from strength to strength!

The same thought is expressed, in slightly different fashion, by another Sage—Mar Bar Rav Ashi—who explained these very words to refer to those who go from the Synagogue to the Beth Hamidrash, or House of Learning. Again the same mystic truth! There is no end in man's spiritual development. He must ever rise higher and higher. He must go from Synagogue to Beth Hamidrash, from Beth Hamidrash to Synagogue, always learning, always aspiring, always

thirsting for more and more of the living waters of our Torah—always eager to go from strength to strength.

As I review today the achievements of the Brooklyn Jewish Center, not only in the year that has just ended but in all the seven or eight years of its existence, I feel that the words of the Psalmist best

portray what we have witnessed and experienced: "They go from strength to strength!" Yea, we were never content to rest on our laurels. No matter what success crowned our undertakings, we continually sought for new worlds to conquer, for new battles to wage, for new spheres to penetrate in order to bring the

A CENTER TREASURE



Among the art treasures in the Center is this Ark Gate, originally exhibited at the Palestine Pavilion of the World's Fair. It is composed of two wrought-iron sanctuary doors, designed by the Israeli craftsman, Isaac Meyer. Across the gate are fashioned letters of solid silver, reading: "There Shall Be Peace In The Land," and "For The Sake Of Jerusalem I Shall Not Rest."

truth of God's Holy Law closer to the hearts and lives of our people. Nothing that is human, nothing that is Jewish, has been alien unto us. We strove to develop our men and women intellectually, physically, socially, morally, spiritually, Jewishly. We were ever guided by the Psalmist's words: *To go from strength to strength!*

And tonight, we again give evidence of the spiritual urge which these words play in our lives. We want to rise from the strength that is ours to a higher strength that must be ours if our sacred work is truly to succeed.

There is no rest for the righteous! There can be no rest for us. Let us determine to continue to go from strength, until—as the Rabbis interpret the remaining part of the Psalmist's phrase—"until every one of us shall behold God, in all His glory and splendor, in Zion!"

The Second Redemption Fund Dinner

IF I were asked to tell in few words the philosophy that underlies the Jewish Center movement in this land—a movement that is making headway in almost every city and town in America—I would say that it blazes a new trail in American Jewish life. It is bringing the old Synagogue back to its pristine glory. It is revitalizing an institution which, from the days of the destruction of the Temple in Jerusalem, has done more than any other to make Jewish life and thought what it is, but which, alas, in the last generation, and in this land, has fallen into absolute disuse.

And it is blazing this new trail in no revolutionary fashion. It is simply going back to the original function of the Synagogue as its name implies. It was the "Bet Hakneseth," "the gathering place" for all Israel, at all times, on all occasions, and for all their varied interests in life. The Synagogue lost its former hold on the Jew because it became transformed from its original function into a mere House of Prayer—to be utilized for prayer alone. For all his other needs in life the Jew was forced to go elsewhere and thus he estranged himself from its beneficial influences. The Center is retransforming the Synagogue so that it has become again the "Bet Hakneseth," the House of Assembly, where Jews may meet for the purpose of securing their spiritual,

intellectual, social and physical sustenance for life.

In speaking of the families of Kehat, of the Tribe of Levi, who were privileged to carry the Ark of God's Law in Israel's journeying through the wilderness, the Rabbis tell us that they walked forward, but with their heads turned backward facing the Ark. This is what we are endeavoring to do in the Center—we are going forward. We are taking into account the new environment in which we find ourselves, the new demands of the age in which we live. But in going forward we keep our faces turned to the Ark of the Torah, to the old traditions of our beautiful faith, never breaking from them but rather clinging to them with greater zest and with added devotion.



Dr. Levinthal Dedicating the Cemetery of the Brooklyn Jewish Center.

But it is a new trail that is being hewn, and therefore the work requires men of vision and understanding, men who are capable of sacrifice. We thank God today, at the approach of the tenth year of our existence, that we, in this community, were blessed with the gift of such men and women, real "Nesi'im," Princes in the Household of Israel.

This Second Annual Redemption Dinner, which commemorates our entrance upon the tenth year of our existence, is a gathering of the Nesi'im, of the Princes of our community. And I call them Nesi'im advisedly. You will recall that

in the Biblical account of the building of the first sanctuary the mass of the people brought their gifts first and the princes or the elders were the last to make their contributions. Yet, at its dedication, we read that Moses conferred the honor of offering the first sacrifices to these very princes. And the Sages comment upon this strange procedure, giving us a striking answer: When Moses first broached these leaders about his plans for the building of a sanctuary they said to him, "Let all the people contribute what they can and what they will, and whatever sum will be lacking, whatever will be the deficit, we guarantee to contribute and to do so gladly." And because they spoke in such fashion, because they gave the opportunity to all Jews to help, at the same time, realizing that of them

more was expected, they proved that they were worthy of the title, "Leaders," and deserved the honor of offering the first sacrifice upon the altar of God.

The men and women gathered at this Dinner tonight speak these very words. "We want all Jews to get the benefits of our institution. We want them all to have a share in its maintenance and support. *U'ma She'me chasrin Onu Mashli-min*, but we are prepared not only to make up the deficit but to help redeem this sacred edifice from its debt." We thank God tonight that in this sacred work of blazing a new trail in American

Jewish life we have real leaders, real Nesi'im, real princes of whom all Israel may be proud.

Tenth Anniversary — 1929

*"Who knows the significance of ten?
I know the meaning of ten!*

Ten are the Divine Commandments!"

THIS familiar ditty sung at the Seder on Passover eve comes to my mind as I think of the tenth anniversary of our beloved institution. If I were asked: "What is the significance of this celebration, what have these ten years meant in the life of Israel?" I would answer that these years were devoted to a consecrated effort to carry on that Jewish tradition which had its start when God spoke the *Asoro Dibraya*, the ten Divine Words, from the Mountain of Sinai!

But our task went further. There is an interesting though quaint question asked by the Rabbis with reference to the tablets of stone on which the ten Divine Words were engraved: "*Lomo Shenayim*," they ask. "Why did God inscribe the commandments on two tablets? One tablet would have been sufficient." And they answer their own question: "*Keneged Shomayim Vo'aretz, Keneged Olam Hazei V'Olam Haba*, To remind us of heaven and earth, to remind us of this life and of the life to come!"

If you analyze the ten commandments, you will see how truly this description applies. The first five, engraved upon the first tablet, all refer to the duties that may be described as *Heavenly*, the other five refer to duties that apply to our relationship with our fellow men on earth. And so, too, the former refer to obligations which assure you the reward in the life to be; the latter bring to you happiness and joy in this life and in this world. The Jewish Torah was a combination of both. The Jewish religion was concerned with the things of earth as well as those of heaven, with the problems of this world in which we live as well as with the problems of the world to come.

Our Center was founded to carry on this principle of the Jewish Faith. All its activities were bounded by this formula: *Keneged Shomayim and Keneged Eretz*. We valued all that was "heavenly" in Jewish life, we labored for the promulgation of those spiritual truths which

have been handed down to us by our fathers. And we did not neglect the "earthly" needs of the Jew of today. We tried to develop his soul and his body, his mentality as well as his physique — we were interested in the completely rounded life of the Jew. Our vision, however, penetrated further. Not only the *Olam Hazei* but also the *Olam Haba* was our concern. We were vitally concerned with the needs of the men and women who make up the present world of the Jew, but above all we labored amidst those who represent our "world to be," our

labor with added devotion, with greater enthusiasm, with still greater sacrifice in behalf of our Center so that through it the Torah, which had its start with the Ten Divine Words and which through prophets and psalmists, sages and rabbis, poets and philosophers have developed through the ages into that vast and wonderful literature—the spiritual treasure-house of Israel—may once again become the inheritance of the Congregation of Jacob!

The Eleventh Anniversary — 1930

THERE is a very beautiful comment offered by the ancient Sages in Israel in connection with God's command to Moses that the Israelites shall build for Him a sanctuary. When God spoke the words, "Let them make unto Me a sanctuary that I may dwell in the midst of them," say the Rabbis, Moses stood bewildered. It is true, definite directions and specifications as to the size of the building, the materials with which it was to be made, the implements with which it was to be furnished, were all given. And yet Moses stood perplexed and he did not know how to fashion this sanctuary. Just then, we are told, God showed him from the height of the mountain, *Es Tavnis Hamishkan*, a model of the very sanctuary, all completed, and it was after this model that Moses, in conjunction with the master-builder, Bezalel, fashioned the *Mishkan* in the wilderness.

A much needed lesson is revealed to us in this interesting legend. The Jewish Sanctuary, if it is to be in truth a Sanctuary, must represent something more than the brick and mortar which fashion it, something more even than the gilded decorations that adorn it. It must be true to a heavenly ideal, an ideal which should instill within it a soul throbbing with spiritual life.

With all due humility, and certainly not in a spirit of boastfulness, we do claim today as we review our work and our achievements in the past eleven years, that we have at all times kept our eyes upon the *Tavnis Hamishkan*, the spiritual idealized sanctuary which glorified the life of Israel throughout all the ages. Our aim, our hope, was to create within our community a Sanctuary that shall be, what it was all through the ages, a Center of Jewish life and for Jewish life.

A RARE ARK CURTAIN



A lovely ark curtain acquired by the Center. It was made in Israel and is embroidered with gold and silver thread.

children, the youth, the future standard bearers of our Faith.

Ten years is but a short duration in the life of a movement or institution. We are not presumptuous to claim that our task is finished, that complete success is ours. Our work is just beginning. These ten years, however, have proven to us that such a program in Jewish life is needed, that an institution such as ours is essential for the quickening of Jewish life.

On, then, with the work! Let us on this sacred day reconsecrate ourselves to

We have at all times endeavored not to lower this ideal to the standards of the day, but, rather, to raise Jewish life to the very heights of that lofty ideal. Because we never permitted ourselves to lose sight of our ideal our Center has indeed been a beneficent influence in the spiritual life of our people and our community. It has endowed our members and the thousands who make use of our institution with a reverence for and an appreciative understanding of the priceless heritage which is ours.

And because we have endeavored to cling to the ideal of the true Sanctuary, our Center, in turn, has become the *Tavnis Hamishkan* for hundreds of communities throughout this land. Hardly a week goes but some Rabbi or some congregation writes us to learn about our Center, to become acquainted with our activities, that they might take us as a model and inspiration for their own work.

What a great responsibility is ours! How thankful we should be that we have the great privilege of being of service in the development of Jewish life not only in our immediate community but throughout this land as well.

As another year of Center history passes, let us reconsecrate ourselves to cling yet more faithfully to the *Tavnis Hamishkan al Rosh Ha-bar*, to the ideal of the Synagogue as portrayed in the lofty heights of Jewish aspiration, and let us labor, with added devotion and with increased enthusiasm, to turn that ideal into a reality.

Twenty-fifth Anniversary—1945

THIS is the day which the Lord hath made, *Nogiloh V'nismechob Bo*, we will rejoice and be glad in it." These words of the Psalmist come to our minds as we mark the twenty-fifth anniversary of the founding of our beloved Brooklyn Jewish Center.

Our ancient Rabbis, however, find in these words a grave warning as well as a joyous exhortation. They ask, what does the word *Bo*—in the Psalmist's statement—refer to? Shall we rejoice merely "in it," in the day, or "in Him," in what the day should symbolize—God? And then they add: Solomon gives us the answer, for he says: "We will rejoice and be glad in *Thee*—in God."

It has become quite customary to celebrate in elaborate fashion anniversaries of institutions or organizations. Every milestone—whether it be the tenth, the twenty-fifth or fiftieth year of existence, is commemorated as if the days alone were cause for glorification. In so many cases, these anniversary celebrations are the only signs of life which the institutions evidence. They recall an event which occurred many years ago, but which has lost its significance for the present and which holds no hope of active life for the future. They merely celebrate the day, but forget why the day became meaningful. In all humility, I feel that we of the Brooklyn Jewish Center may, in all sincerity, say with King Solomon: "*Nogiloh V'nismechob Boch*," "We will

BEAUTY IN THE CENTER



The design of the Center interior is beautiful and warm. Above is the altar of the Synagogue, and below a view from the staircase leading to the lobby.

THE WAR YEARS IN THE CENTER



During the war the Center was a place of varied activities. Here is a typical scene of women engaged in Red Cross work in the Center's auditorium.

rejoice and be glad in *Thee*—in God!"

A spirit of jubilation permeates our hearts not merely because twenty-five years have passed since our Center was founded, but because the Center, in all these years of its existence, radiated *Godliness* in the life of our community; because the Center, in this quarter of a century, was effective in planting Godly ideals in the hearts and minds of all who came under its beneficent influence.

And if this day is to be yet more meaningful to us, we must resolve to make the Center ever increasingly effective in moulding our lives as Jews.

"This is the day which the Lord hath made!" Let us re-translate the words to mean: "This is the day which *maketh Godliness*," and then we shall have a right to rejoice and be glad in it.

FIVE NOTABLE TRIBUTES TO DR. LEVINTHAL on the 25th ANNIVERSARY

Chaim Weizmann

Delighted hear Center celebrating twenty-fifth anniversary together with that of its distinguished founder stop Would have given me great pleasure be able join personally in many and well merited tributes paid to Rabbi Levinthal on this happy occasion stop His great work has made Center powerful inspiring force in American Jewry maintaining radiating best traditions our people and our faith stop With all my heart I wish him very many more years of fruitful endeavour in the task he loves.

Judah L. Magnes

Dear Dr. Levinthal: I was happy to hear about the celebration in honor of your completion of twenty-five years of service at the Brooklyn Jewish Center.

May I extend to you my best wishes for many, many more years of strength and good health, so that you may be enabled to continue your distinguished work on behalf of our people, our Torah and our land.

Nicholas Murray Butler

I am most happy to record my impression of the great dignity and wide usefulness of the Brooklyn Jewish Center, which I had the honor of visiting at the time of its formal dedication.

It is undertakings such as this, springing out of the generosity, the devotion and idealism of our American citizens, which contribute year by year such powerful influences to the upbuilding of true civilization among us.

Dr. Cyrus Adler

A GOOD many Jews are Rabbis by inheritance, as well as by choice. This is particularly true of Dr. Levinthal. He comes from Philadelphia, where so many good people come from, backed by the reputation of his distinguished father, but like a true man he did not live upon

this reputation but succeeded in making one of his own. What he has done in the community of Brooklyn is extraordinary, and the great enterprise of the Brooklyn Jewish Center, of which he was the inspiring force, has been carried out both in general and in detail more effectively than in any similar institution that I know of in the country.

He is a preacher of distinction and has known how to employ the ancient Jewish learning to meet the religious needs of the present-day Jew in a most remarkable fashion. He is a master of the use of the Midrash; indeed, some people even say that he is a creator of Midrash himself.

Doctor Levinthal, fortunately for his community and for the rest of us, however, never became a specialist. He does not specialize in preaching, he does not specialize in communal work, or in social work, or in literature, but he has contributed to them all. He is really a Rabbi who, as I understand it, is a man of learning and piety, studies and practices, teaches the Torah and endeavors to make it the path upon which his people tread. He teaches them, he encourages them, he comforts them and has their Jewish life and their human well-being constantly at heart. He is indeed the Rabbi.

Stephen S. Wise

RABBI Israel H. Levinthal, of the Brooklyn Jewish Center, will within a few days complete twenty-five years of distinguished, indeed, of unique service. Rabbi Levinthal has shown forth as perhaps no other man has in the midst of American Jewry that a Jewish Center need not become non-synagogal or anti-synagogal, that, in addition to being a Jewish Center, it may be centered on the things of Jewish learning, on the things that lead to intense and vital participation in every Jewish cause.

Rabbi Levinthal has made himself felt in American Israel. Though himself a historic traditionalist, he has a generous

understanding of and a real capacity for sympathy with viewpoints other than his own. He is firmly Conservative, withal genuinely liberal, and has come to be an outstanding protagonist of those groups in American Israel who are coming to

TRIBUTES IN VERSE TO RABBI LEVINTHAL

YOU have inherited an honorable name,
And you are called by an honorable title;
You have added honor to both.
The lies about our people have become so swift and many
How can the single truth overtake and answer them all?
It will live, the easy-going say.
Yes, the truth will live,
But only if such as you live and work
And only where such as you work and live.

CHARLES REZNIKOFF.

SOMETHING of fire there is in men who lead;
They purge our hearts of dross; they leap the bars
Of time and space; their lives in every deed
Are quests that travel upward toward the stars.

Thus while the earth along its orbit goes
Your voice lifts us to seek the Holy Name;
It burns away the weight of human woes;
It finds our care-bound souls with tongues of flame.

ELIAS LIEBERMAN.

understand that the old divisions and, indeed, divisivenesses are of minor import, compared with the major issue of unifying loyalty to the basic teachings and aspirations of the people Israel.

I send heartfelt and joyous salutation to my friend and comrade.

JUDAISM—A LUXURY OR NECESSITY?

By DR. ISRAEL H. LEVINTHAL

This is a condensation of the Kol Nidre Sermon delivered by Dr. Levintal in 1932.

THERE is an interesting discussion among the ancient Rabbis as to what occurred at Sinai when the Jews accepted the Torah. "Six hundred thousand angels descended from the heavens," said one sage, "an angel for each of the 600,000 Jews, and they placed upon the head of every Jew a luxurious crown." "Not crowns did they place upon the Jews," interposed another sage, "but the angels girded every Jew with *Klei Zayin*, with weapons with which to defend themselves in battle." A third rabbi enters the discussion and gives his version of what took place. "Two angels descended for every Jew. One placed upon the head of the Jew the beautiful crown and the other girded him with the weapons of defence."

The rabbis wanted to know what was the attitude of the Jews toward the Torah which they accepted at Sinai. How did they look upon it? How did they regard this Judaism with which they were clothed at Sinai? One rabbi says, they looked upon it as a beautiful crown, a luxurious ornament that was to adorn their life. "No," said the second sage, "the simile is not altogether correct. A crown is a beautiful thing, but not a vital necessity of life. It is a luxury, an adornment, without which one may well get along." The Jews looked upon their Judaism, their Torah, not as a crown, but as *Klei Zayin*, as weapons, without which no soldier could ever dream of going to battle. The Torah was his shield, his armor, to protect him against the onslaughts of enemies. It was his spear with which he attacked the false teachings that hindered the progress of humanity. "You are both correct," was the judgment of the third sage. "Judaism, to the Jew, was his crown of adornment, and at the same time the instrument, without which he could not live,—that gave him

strength and sustenance in the battle of life."

Those who have the faintest conception of Jewish history know that this third rabbi was correct in his portrayal. The Torah was to the Jew a crown of beauty and glory. It was to him a luxuriant jewel. It beautified and dignified his life. But it was more, and meant more to him. He never regarded it simply as a luxury, without which he could also face life. Judaism was his *Klei Zayin*, his weapons, with which to face the battle of life. He could not conceive of life without his Judaism. Not a luxury but a necessity, a vital, glorious necessity, it was to him throughout all the ages.

The tragedy in Jewish life today, a tragedy which the economic depression brought to light, is just this, that our people changed their whole attitude toward Jewish life and Jewish values. Judaism is no longer looked upon as a necessity, as the weapons without which we cannot face the battle of life, but as a luxury, a crown of adornment, an ornamental jewel. We indulge in luxuries when money is abundant. We discard luxuries when wealth is no longer ours. That is the attitude of many Jews toward their Jewish responsibilities today. In the days of prosperity there was an orgy of building in America. Millions of dollars were spent in building Synagogues, Centers, Temples and Schools. Some thought that we have here signs of a real renaissance of the Jewish spirit. Today, however, when the era of prosperity has vanished, we find these Synagogues and Temples and Centers abandoned and forsaken. Evidently, their former contributions and support was merely the gesture that the yearning for luxuries revealed in their lives. They built luxurious homes and purchased luxurious automobiles, and so they also built luxurious Houses of God. Now that the bubble of prosperity has burst, there is the attitude that all this is a luxury. We can dispense with

all Jewish responsibilities just as we dispense with other luxuries in our material life. But Jewish life, Jewish ideals, Jewish institutions that foster these values, are not luxuries. They are our *Klei Zayin*, without which Jewish life cannot be sustained.

If you turn to our own Center for a moment and think of what it has done for our community, you must admit that it was and is both an *Atarah*, a glorious crown, and our *Klei Zayin*, our weapons with which we moulded a stronger Jewish life. This Center gave honor and distinction to the Jews of our borough. Like a crown upon the head, this institution reflected dignity and glory to all the Jews of our community. But it was not only a jewel of adornment. It was literally the *Klei Zayin* for thousands of our young men and women who, through its pulpit, its platform, its schools and classes, drew new strength to live as Jews and to make sacrifices for Jewish ideals.

You men and women realized this truth, and in all these years gave to it your substance and support because you felt that though it served as a luxuriant jewel to adorn your spiritual life, it became also a vital part of your very being, it was the bread of your Jewish life, without which there can be no life. It is this attitude that you must continue to display in the days to come, and your example will give new inspiration and understanding to our brethren throughout this land.

We are told in the Talmud that the sacred Temple in Jerusalem was guarded throughout the twenty-four hours of the day. The *Anshe Mishmar*, the Men of the Guard, to whom was entrusted this task were divided into groups — those guarding in the hours of day and those guarding in the hours of night. The former had an easy task, the position being more one of honor and dignity. There was little chance that thief or enemy might harm the Temple in the glaring

(Continued on page 27)

A HISTORY OF THE BROOKLYN JEWISH CENTER

By JOSEPH GOLDBERG

The following, in condensed form, is a history of the Brooklyn Jewish Center, written by the late Joseph Goldberg ten years ago for the 25th Anniversary Book. Mr. Goldberg, beloved Administrative Director of the Center, had prepared the best history of the institution that anyone could write, for like Dr. Levinthal, he had been with the Center from its inception, and served it with a zeal and loyalty seldom found in any personnel. On the occasion of this 35th Anniversary, the REVIEW reprints this document, believing that no other summary of the Center's wonderful development could so well record it. The succeeding ten years are reviewed at the conclusion of this history.

PROPERLY to evaluate the first twenty-five years of the existence of the Brooklyn Jewish Center one would have to combine the history of the entire Synagogue-Center movement in this country with the history of the Eastern Parkway Jewish community, of which the Center is an integral part.

The Brooklyn Jewish Center was the second Synagogue-Center to be organized in this country, and is one of the largest institutions of its kind. It has also played an important role in the growth and development of the Eastern Parkway community.

In 1918 there appeared on the American horizon a new movement, the Jewish Center. It was launched by Professor Mordecai M. Kaplan in his attempt to find a solution to the problem of the survival of Judaism in this country. The Synagogue of old, he felt, was not only a place of worship; it was also a place of study and a place of fellowship. To restore the ancient function of the Synagogue in an atmosphere of modernity that would be particularly attractive to the American youth, he suggested the organization of the Jewish Center. Together with a group of supporters and followers he organized the first "Jewish Center" in

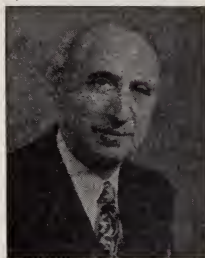
this country on West 86th Street, in New York. The President of this Center was the late Joseph H. Cohen. His brother, Louis Cohen, also deceased, was then a recent arrival in the newly developed Jewish community of Eastern Parkway. He, together with Moses Ginsberg and Samuel Rottenberg, sponsored the organization of the Brooklyn Jewish Center. The organization was incorporated in January, 1919, and from then on rapid progress was made.

During that month permanent officers were elected. Mr. Samuel Rottenberg became the President, and continued in that office for a period of ten years. On October 17th a Committee called on Rabbi Israel Herbert Levinthal, the spiritual leader of Temple Petach Tikvah, and extended to him a call to become the rabbi of the newly formed Center. A number of the leaders of the Center were at that time members of the Temple. They knew the young, promising Rabbi intimately and they admired his qualities of leadership, his zeal, enthusiasm and oratorical ability. Rabbi Levinthal accepted the call and thus began a happy union that has meant so much to the Brooklyn Jewish Center and the community. Temporary offices were opened at 881 Eastern Parkway, and placed in charge of the newly elected Executive Secretary, Joseph Goldberg. In December, the Brooklyn Jewish community was given an opportunity to honor the new spiritual leader of the Center at a dinner held at the Brooklyn Academy of Music. The speakers included Rabbi Bernard L. Levinthal, father of the guest of honor, Dr. Judah L. Magnes, Justice Edward Lazansky, Rev. Z. Hirsch Masliansky, Samuel Rottenberg and others.

Impressive ceremonies marked the laying of the cornerstone on June 13, 1920. In planning this event, the members had to designate the person who was to have the honor of laying the stone. Some felt that the distinction should go to the President of the institution. Mr. Rottenberg declined. It was customary, he said, that such honors be awarded to the person

TO JOSEPH GOLDBERG

By Dr. Israel H. Levinthal



IT is customary in Jewish life,—and, indeed, it is a noble privilege—to remember on all joyous occasions those beloved ones who, alas are gone and cannot share the joy that is ours.

There are many such men and women with whom we associated in the Brooklyn Jewish Center and whom we recall with affection today when we celebrate the thirty-fifth anniversary of the founding of our institution and my own ministry in it. These are the men and women who served with zeal and devotion in the erection of the building and in fostering its work, particularly in the early years of the Center's existence. Their names are indelibly engraved upon our hearts.

There is, however, one whose name must be mentioned, and whose spirit will be among us as we rejoice in the glorious record of our thirty-five years of service to our beloved faith and people; it is the name of Joseph Goldberg. For almost the entire period of these 35 years he served with devotion and distinction as our Administrative Director, and a large measure of the Center's success is due to his indefatigable labor, to his wise counsel in helping to plan and to carry to fruition the wide program of our manifold activities. Humble and modest as he was, we are confident that this spirit will rejoice to know that his memory is affectionately recalled by all of us on this notable and joyous occasion.

PRESIDENTS OF THE BROOKLYN JEWISH CENTER



Louis Cohen



Samuel Rottenberg



Isidore Fine

making the largest contribution, but this should not be the method used by the Brooklyn Jewish Center. The distinction should be conferred upon those who, because of their service to our people and our faith, deserved to be so chosen. He then suggested that the honor go to Rabbi Bernard L. Levinthal, chief rabbi of Philadelphia, and that he be assisted by Rabbi Simon Finkelstein, Dean of the Brooklyn Orthodox Rabbinate, and Rabbi Israel H. Levinthal. This suggestion met with the unanimous approval of the members.

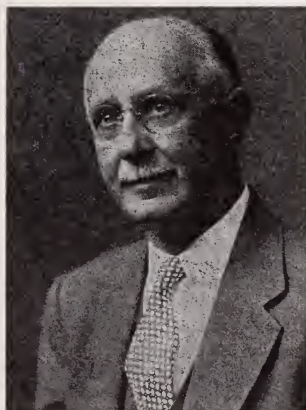
Within the next few months the membership grew to two hundred. As soon as the basement (now the gymnasium) was finished, a temporary roof was built over it and High Holy Day services were conducted there in September 1920. Don Fuchs, former chief Cantor of the Vienna Kultus-Gemeinde, was the cantor. The Sisterhood was then organized, and several young folks clubs were formed. The Hebrew School was opened on November 15th, with a registration of seventy-one children for the afternoon sessions, and fifteen adolescents for the evening classes.

In January 1921, the first late Friday evening services were established, and the Hebrew School was supplemented by classes for adults which, in later years, developed into the present Institute of Jewish Studies for Adults.

In April of the same year a historic Jewish event occurred. The first Zionist delegation from abroad arrived in this country to organize the Karen Hayesod. It consisted of Prof. Chaim Weizmann, Prof. Albert Einstein and the late Menachem M. Ussishkin. They received a tremendous ovation from New York Jewry,



Joseph M. Schwartz



Judge Emanuel Greenberg



Dr. Moses Spatt

culminating in a great demonstration at the Metropolitan Opera House. The Hebrew Schools of Greater New York decided to arrange a parade and reception in honor of the guests and the Brooklyn Jewish Center, even in its unfinished state, was chosen for the demonstration. This was the first time that our Borough was selected as a place for a city-wide Jewish function. Two thousand pupils, representing all Hebrew schools in the city, paraded on Eastern Parkway with their school banners and were reviewed by Dr. Weizmann, Mr. Ussishkin and Dr. Schmaryah Levin from a stand erected in front of the Center building. The review was followed by a mass demonstration in the temporary auditorium, located in the basement.

In September, 1921, we were able to make use of the Synagogue for the High Holy Days. We now wished to expand our Jewish activities into the field of general education. Plans were formulated for the organization of weekly Forum Lectures and Discussions, to be held on Monday evenings throughout the season. The Forum was to be devoted to the discussion of general problems by men and women prominent in various fields. It was opened on January 16, 1922, and has continued uninterruptedly to this day. The Forum broadened its program. Arrangements were made with Columbia University to conduct an Extension Department at the Center. Classes were established under professors designated by the University, and the students received credit for courses taken. The Yiddish lectures arranged at the conclusion of the Forum seasons were added features to the educational activities. They were addressed by some of the leading men of Yiddish letters, among them, Dr. Chaim Zitlowsky, David Pinsky, Sholom Asch, Abraham Reisin, Zalman Schneour, Chaim Greenberg and S. Niger.

Applications for membership rapidly increased and, by November 1922, we had five hundred members. The Physical Training Department was opened and immediately became a most popular addition to Center activities.

The seating arrangements in the new Synagogue created a question that aroused a great deal of controversy. Should the men and women be seated together or should the strict orthodox rule of sepa-



The opening of the Nazi-Banned Library at the Brooklyn Jewish Center. Left—Z. H. Rubinstein, an editor of the "Jewish Day," former Borough President Raymond Ingersoll, Dr. Will Durant, Samuel Rotenberg, Joseph M. Schwartz, Edwin Markham, the poet, Prof. Albert Einstein, Heinz Liepmann, Dr. Israel H. Levinthal, Pincus Glickman and Joseph Goldberg.

At right is a reproduction of the invitation to the dinner inaugurating the library.

YOU ARE CORDIALLY INVITED TO ATTEND A
DINNER
TO BE TENDERED TO
PROF. ALBERT EINSTEIN
AND
HEINZ LIEPMANN
VISING GERMAN NOVELIST WHOSE WORKS WERE BANNED
BY NAZI GERMANY
ON THE OCCASION OF THE INAUGURATION OF THE
AMERICAN LIBRARY OF NAZI-BANNED BOOKS
SATURDAY EVENING, DECEMBER TWENTY-SECOND
NINETEEN HUNDRED AND THIRTY-FOUR
PROMPTLY AT SIX THIRTY O'CLOCK
AT THE
BROOKLYN JEWISH CENTER
SIX HUNDRED SIXTY SEVEN EASTERN PARKWAY
BROOKLYN, NEW YORK

rating the sexes be enforced? The membership, then as now, was varied. A great many came from Synagogues where the orthodox ritual prevailed, while some belonged to temples where mixed pews and even mixed choirs were permitted. Still others had in mind a Center for the new generation of American-born, and felt that the Synagogue should adopt a more modern outlook in such matters. The committee wrestled with the problem at numerous meetings. The majority recommendation was in favor of permitting men and women to sit together in the two center aisles, and of reserving the extreme left section for men who preferred their own section and the extreme right section for women who wanted to sit alone. This arrangement was adopted and is still followed at the Saturday morning and holiday services.

With the membership continually growing, some thought had to be given to the organizational structure of the Center. Theretofore, the administration was in the hands of the officers and de-

partmental committees, each committee being headed by a chairman. The committees functioned separately when their particular problems were discussed, and as a Committee of Committees when decisions of general policy were to be adopted. It was therefore agreed to elect a Board of Directors of thirty, with an Assistant Board of equal size. These two bodies were later replaced by a Board of Governors of one hundred, which is still in existence. In addition, a Board of Trustees was created in 1923, consisting of eighteen members, to meet the requirements of the Religious Corporations Law, which vested the legal responsibility for the functioning of a religious institution in a body of that size.

December 31, 1922, was set aside for the dedication of the Center. The late Henry Seinfel was appointed Chairman of the Dedication Committee. The proj-

ect called for a special service on Friday evening, December 29th, with Dr. Elias Solomon, President of the United Synagogue of America, as the guest speaker. On Saturday morning, December 30th, the special services were addressed by Dr. Julius H. Greenstone, of Graetz College, Philadelphia.

The official dedication services were held on Sunday morning, December 31, 1922, with the following participating: Louis Marshall, President of the American Jewish Committee; Dr. Nicholas Murray Butler, President of Columbia University; Dr. Cyrus Adler, President of Dropsie College; Aaron W. Levy, President of the Brooklyn Federation of Jewish Charities; and Rabbis Jacob Kohn, Israel Goldfarb and Alexander Basel. Rabbi Israel H. Levinthal delivered the dedication sermon.

Following the celebration came the everyday problems of making the institution function. Our prime motive was to create more and more activities, and to interest every member of the Center family. We wanted the Center to be a bee-hive of Jewish and general activities, and in this we believe we succeeded.

The dedication of the Brooklyn Jewish Center and its subsequent activities brought forth a great deal of publicity in New York and out-of-town publications. Jews all over the country came to know of the existence of a new type of institution, aiming to promote the religious, cultural, recreational and social well-being of the community. The idea of "Synagogue Center"—as it was later called—spread far and wide, and other communities began to plan institutions of a similar character. Much of the Executive Secretary's time was consumed by interviews with committees from all over the country, each wanting to know how the institution operated, how it was financed and how it was built. Our floor plans were widely in demand, and so was our literature dealing with all aspects of our activities. The Brooklyn Jewish Center served as a model for other institutions and was instrumental in encouraging the construction of many of the Centers now functioning. The Synagogue Center movement, it has often been stated, was a major creation of American Jewry, and we justly claim that the Brooklyn Jewish Center played a leading role in helping to develop it.

One of the most successful Center activities was the weekly public Forum. Most of the lectures were held in the Auditorium. There were times, however, when the demand for seats was so great that the lectures had to be held in the Main Synagogue. This obliged the speakers as well as the male listeners to wear hats. A keen controversy followed. In the discussions at meetings of the Forum Committee and the Board, some thought a dispensation might be obtained at least for the Gentile speakers, while others felt that the Synagogue should be reserved for religious services only. We had no difficulty with some male speakers. William Jennings Bryan gladly consented to wear the traditional skull cap. Heywood Broun rather enjoyed the experience of speaking under a hat and duly recorded it in his *New York World* column, "It Seems to Me," on October 19, 1927.

In later years, the hat question came up again when the agnostic, Clarence Darrow, debated "Capital Punishment." He, too, consented to appear with his head covered. When Senator William Borah was to address the Forum, the Committee decided to hold the lecture in the auditorium, but to have it amplified in the Synagogue to accommodate the overflow. The Committee did not want to embarrass Mr. Borah by asking him whether he would object to wearing a hat. When he concluded his lecture and was informed that there was an added audience in the Synagogue, he readily agreed to deliver a brief address to them while wearing his hat. It remained for Aaron Sapiro, a Jew, to refuse to speak in the Synagogue with a hat on his head. Mr. Sapiro was tremendously popular in those days because his lawsuit against Henry Ford, publisher of the *Dearborn Independent* and other anti-Semitic publications, resulted in the automobile manufacturer's apology for "the wrong done to the Jews, as fellow men and brothers, by asking their forgiveness for the harm that I have unintentionally committed. . . ." Thousands of people wanted to see and hear the successful attorney. The Committee pleaded with him to agree to the wearing of a hat or skull cap so that the lecture might be transferred to the Synagogue. He held that it was against his principles to wear a hat

in a place of worship, but he did solve the problem by offering to come again at a later date and repeat the lecture for the benefit of those who could not get in to hear the original address.

Alexander Kerensky, the head of the first revolutionary government in Russia, presented a more difficult problem. Jewish friends of his pleaded with us to make an exception in his case and to let him speak without wearing a hat. "He never wears a hat" they said, "and would feel quite uncomfortable in one." We arranged for an appointment with Mr. Kerensky at his home and took with us a sample skull cap. He tried it on and agreed to wear one with the understanding that if it fell off his head while speaking, he would be permitted to continue his address bare-headed. Rabbi Abba Hillel Silver, too, had his difficulties with skull caps while addressing the Synagogue audience. In the course of his lecture it fell off his head. He picked it up, replaced it and continued to speak. When it fell off the second time, he picked it up and addressed it thus: "I gave you two chances. If you fall off again, you are going to lie there." It fell off, and he kept his word.

The reputation of the Brooklyn Jewish Center spread far and wide, and articles on the institution and its activities appeared in newspapers and magazines throughout the country. The building itself became the center of nearly all important activities in the Borough. Banquets of leading Jewish institutions, mass meetings and similar events were held there. Fund-raising drives for local and overseas needs were sponsored and encouraged by the Center. The Keren Hayesod, Federation of Jewish Charities, United Jewish Appeal and many other campaigns received powerful support from the Center leadership and the membership. Zionism has always occupied an important place in the activities of the Center. The Eastern Parkway Zionist District became synonymous with the Brooklyn Jewish Center district. From the pulpit, through its publications and at meetings, the Zionist cause received whole-hearted cooperation. This culminated some years ago in the resolution adopted by the Brooklyn Jewish Center affiliating itself officially with the Zionist movement and pledging itself to enroll

the members of the institution in the Zionist organization.

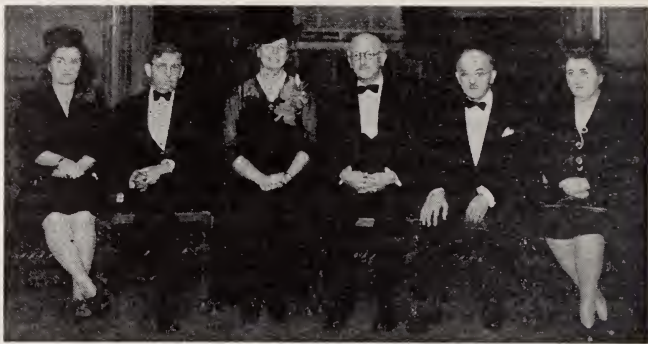
In its desire to help develop Jewish art the Center arranged a number of exhibits from time to time. A few might be cited: The exhibit of Russian Jewish Artists; the Palestine exhibit of Bezalel art objects, under the direction of its founder, the late Prof. Boris Schatz; the Leopold Pilichowski exhibit of the historic painting of the dedication of the Hebrew University in Palestine; a display of clay models submitted by leading artists for the Haym Solomon statue; the works of Saul Raskin. The Bezalel Exhibition of Palestine Arts and Crafts was closed with a meeting addressed by the great Hebrew poet, Chaim Nachman Bialik, and by David Yellin, the renowned Palestinian pedagogue. At the conclusion of the exhibition, the Sisterhood purchased and presented to the Center the beautiful "Chair of Prophet Elijah," which adorns the Synagogue pulpit.

By the end of 1923 the membership passed the thousand mark, the realization of a goal hardly believed possible only two years before. There was the problem of assimilating such a large membership and of promoting sociability among them.

The members were in the young, middle age and older groups. Some had either been born in the United States or came here at an early age and were Americanized; others were recent arrivals and still clung to their former ways of life. Unlike the average Synagogue, the Center did not draw its followers entirely from among people with religious leanings. It attracted many of the younger generation who would never think of joining a Synagogue as such.

How to integrate such diversified classes, and how to make them function as a unit, was a matter of deep concern to the Center leadership. There was a feeling that the problem could be solved through a paid social director.

The first man to receive the appointment as Social Director was Abraham Wiener. His successor was the late Samuel (Schlomo) Grossman, a former General Manager of the Yiddish Art Theater, founded by Maurice Schwartz. Besides his many endearing qualities, he was a talented author of Jewish one-act plays and a writer of lyrics for some well-known songs. He directed the dramatic



When Mrs. Roosevelt Visited the Center

From left: Mrs. Isador Lowenfeld, Mr. Max Herzfeld, Mrs. Eleanor Roosevelt, Dr. Israel H. Levinthal, the late Mr. Joseph M. Schwartz, then President of the Center, Mrs. Nathan D. Shapiro.

activities at the Center, planned the Forum lectures and arranged social events. Following his resignation, the post was filled by the late Meyer Cogin, who was formerly connected with the Educational Alliance, on East Broadway.

Hopes for the improvement of sociability in the Center ran high with the selection in 1927 of Moss Hart, now the celebrated playwright, as the new Social Director to succeed Meyer Cogin. Hart was recommended by Rabbi Levinthal, who had watched his activities at a summer camp in Vermont. He was young, talented, full of fun and a splendid mixer. The writer interviewed him at length and discussed with him our problem of sociability. He readily agreed to tackle the job and plunged into the arrangements of his first assignment, the Simchas Torah Dinner, which then marked the opening of the year's social events. In introducing himself to the readers of the *Bulletin*, he wrote: "Mr. Hart comes to us with a new fund of ideas and a fixed purpose to create the magical something that spells a 'social spirit' and, incidentally, successful affairs and good times." When a few years later he was acclaimed on Broadway as the successful co-author of "Once in a Lifetime," he wrote: "But for the Grace of God I might now be busily engaged in preparing another Simchas Torah Dinner at the Brooklyn Jewish Center."

Moss planned to move around from table to table to see that the diners enjoyed themselves and that they had the opportunity to be introduced to each other. It was part of his plan to "promote

sociability," but he felt too timid to carry it out. While not too successful as a director of the Center's social destinies, he was to meet with greater success as the coach of the Center Dramatic Group. The young amateurs took a great deal of delight in being the victims of his verbal lashings during rehearsals. When he could not find a suitable person to appear in the leading role of "Emperor Jones" he took the part himself. He improvised humorous skits, which included references to some of the leading personalities in the Center. This led to complaints on the part of the offended parties and a suggestion that, in the future, the skits be censored. Later Hart was to satirize in Broadway revues some of the world's great figures—Herbert Hoover, Mrs. Roosevelt, the King of England, and many others. Hart's meteoric rise as one of the most successful of Broadway's playwrights brought to an end the period of professional social directing at the Center.

It is probably known to very few that the Brooklyn Jewish Center was among the first to conceive the idea of broadcasting Jewish music. Before the building was actually completed we had planned to install a broadcasting station, the purpose of which would be to send through the air lectures, musical programs, and events of Jewish interest. In the November, 1922, issue of *The Jewish Center Bulletin*, we find this announcement: "... we soon expect to establish a broadcasting station from which will be sent out within a radius of a hundred

miles — concerts, forum talks, debates, yes, even sermons." The project was abandoned when the required appropriation of what now appears as an insignificant sum was not forthcoming. Some time later the Center broadcast a most successful concert of the Cantors Association, with some of the greatest cantors in this country as soloists—among them Josef Rosenblatt, Mordecai Herschman, Zavel Quartin, David Roitman and Berle Chagy. This concert was among the first Jewish musical events to be sent through the air. The response was most gratifying. We received hundreds of messages of thanks from listeners, many of whom were shut-ins.

The need for a publication that would be a medium of contact between the Brooklyn Jewish Center and its membership was realized early in the history of the institution. In February, 1920, the first issue of the *Jewish Center Bulletin* made its appearance. It was a monthly publication. It continued to the end of 1922, when it was converted into a weekly.

In September, 1932, the Center embarked on an ambitious program in the publication of a monthly literary magazine in addition to the weekly *Bulletin*, which limited itself to notices of Center events. In March, 1933, it was greatly enlarged and became a twenty-four-page, large-size magazine called the *Brooklyn Jewish Center Review*, and issued under the guidance of a committee headed by Louis J. Gribetz. It instantly met with an enthusiastic reception. The *Review* added a great deal to the reputation and the fame of the Center. It now occupies an important position in the field of Anglo-Jewish journalism, and is the only publication of this type issued by any Jewish institution in the country. An interesting episode occurred some years ago at the convention of the Jewish Welfare Board. The Board announced a contest among the organizations affiliated with it to determine which institution was deserving of an award for the best publication. We submitted copies of the *Brooklyn Jewish Center Review* and the *Bulletin*, but the *Review* was eliminated from the contest because the judges held that no other Jewish institution published so comprehensive a magazine.

In addition to a department devoted to Brooklyn Jewish Center news, the *Review* contains editorials, a column by Rabbi Levinthal, "Just Between Ourselves," articles of general Jewish interest, short stories and Jewish news of the month.

On May 10, 1933, an event occurred in the new Nazi Germany that shocked and outraged the whole civilized world. Libraries, public and private, were purged of all books created by the leading minds of all nations, and tossed into flames in a literary "auto-da-fe." Included in this purge were books by the greatest masters of all times. In England and in France committees of prominent writers and scientists were organized to preserve the cultural heritage which the Nazi Government sought to destroy by establishing libraries of "Nazi-banned" books in their countries.

In a leading editorial published in the April, 1934, issue of the *Brooklyn Jewish Center Review*, a project was launched for the establishment of such a library in the United States, to be housed in our building.

"The purposes of such libraries of the banned," the editorial stated, "are obvious. They are to preserve, in readily accessible collections, all books which the Nazis outlawed in Germany. They are to preserve these cultural contributions to the world, and at the same time remain monuments both to the men and women who created them and to the barbarity of those who, with medieval fanaticism, burned them.

"The books that were destroyed were mainly by Jewish authors. Partly for this reason, it is fitting that a Jewish publication, sponsored by a Jewish institution of the standing of the Brooklyn Jewish Center, should initiate such an undertaking."

The project received wide and enthusiastic support. An Advisory Board was organized which included Sholom Asch, Prof. Franz Boaz, Prof. Morris R. Cohen, Theodore Dreiser, Dr. Will Durant, Prof. Albert Einstein, James W. Gerard, Rev. John Haynes Holmes, Dr. Ludwig Lewinsohn, Dr. Abba Hillel Silver, Upton Sinclair, Oswald Garrison Villard, Lillian Wald and Dr. Stephen S. Wise.

During the following months a fund was raised and books by authors banned

by Nazis were purchased and installed in a special section of the Center Library.

The task of obtaining a complete list of the authors included in the purge was not an easy one. The *Brooklyn Jewish Center Review* obtained the lists published by the *Yiddishe Rundschau* and the "Library of Nazi Banned Books" in Paris. The list thus compiled by the *Review* was the only one available in this country and has been in demand by libraries, students and writers.

Plans were discussed for the opening of the Library of Nazi Banned Books in the fall of 1934. By a coincidence, the writer learned that a committee had been organized to tender a dinner to Heinz Liepmann, a German Jewish writer whose books too had been purged by the Nazis. Liepmann had escaped to New York from a concentration camp, where he had been mistreated by the Germans. Prof. Albert Einstein, an intimate friend of Liepmann, promised to attend the dinner.

We suggested to the committee that the dinner should be given in honor of both Prof. Einstein and Herr Liepmann and that it take place at the Center. Prof. Einstein consented to be the guest of honor and to inaugurate the new Library. The dinner was held in our auditorium on Saturday evening, December 22, 1934, and attracted one of the greatest gatherings in the history of the city. Newspapers in New York and elsewhere published accounts of this historic event. The *Jewish Daily Bulletin* of the Jewish Telegraphic Agency issued a special edition devoted to the dinner and to the Library. Messages of greetings came from prominent men and women, here and abroad, among them Bertrand Russell, Andre Gide and Lion Feuchtwanger. The speakers included Prof. Albert Einstein, Heinz Liepmann, Edwin Markham, Dr. Stephen S. Wise, Dr. Will Durant, the late Dr. S. Parkes Cadman, Borough President Raymond Ingersoll, Dr. Samuel Margoshes and Rabbi Levinthal.

On the foundation of the Nazi Banned Library, we built one of the largest and finest collections of general Judaica in the Hebrew, Yiddish and English languages. Dr. Elias N. Rabinowitz, a noted scholar, has been the director of the Library since its opening.

The afternoon Hebrew School was the first educational activity of the Center.

During the first few years the school showed a small financial profit. Later it incurred a yearly deficit. During the years of depression, when the Center was forced to resort to economies in every department, the Hebrew School, too, was obliged to undergo a change. It was turned over to the members of the teaching staff, who conducted it on a cooperative basis, and the institution absorbed the overhead expenses. This situation was changed after a few years. The Center fortunately was again able to take over the responsibility for the maintenance of the school, even though annual deficits still were incurred.

In 1936 the Center instituted its first Shevuoth Consecration Service for girls. This ceremony has continued ever since with marked success.

We have placed growing emphasis on secondary Hebrew education. Graduates of our Hebrew School and Center Academy continue their Hebrew studies in the Florence Marshall Hebrew High School, a branch of which meets in our building. Other students continue in the Post Bar Mitzvah class, which meets on Sunday mornings for services, religious studies and discussion of current Jewish problems.

When it was proposed to establish a Sunday School at the Center the idea met with considerable opposition. The reason for this was that a Sunday School might discourage attendance at the Hebrew School. Parents might deem the Sunday School sufficient for their children. The demands for a Sunday School were persistent and eventually such a school was opened. It was limited, however, to Jewish History and Religion. This school has grown in size from its modest beginning to a registration of upwards of 300 children and constitutes a reservoir for Hebrew School students. Rabbi Mordecai H. Lewittes is the principal of the Sunday School and the afternoon Hebrew School.

The Center Academy, a progressive day school for Hebrew and secular instruction was opened in February 1928 and marked a milestone in the Center's educational history. The suggestion that an elementary school be established was considered almost at the inception of the institution, when the advice of a number of Jewish leaders and educators—among

them Louis Marshall and Prof. Mordecai M. Kaplan—was sought. The plan was dropped and not revived until March 1927.

When authorization was given to organize the Academy, it was understood that the school would meet its own obligations. In 1932 the Academy was chartered by the Board of Regents of the University of the State of New York.

Adult Study groups were organized as far back as 1921. Courses were given by the members of the Hebrew School faculty. In October of 1933, a more ambitious program was developed through the organization of the Institute of Jewish Studies for Adults, under the direction of Rabbi Levinthal. The Institute received the official recognition of the University of the State of New York, and the Board of Education recognized it for alertness credit for teachers taking its courses. Instruction is now given in elementary, intermediate and advanced Hebrew, Jewish History, Religion, Talmud and Yiddish. Our Institute is officially connected with and is one of the leading affiliates of the National Academy for Adult Education, organized by the Jewish Theological Seminary of America.

Ever since the organization of the Center we had the good fortune to minister to large congregations on the Sabbath, on Holidays and at the late Friday evening services. It has been gratifying to see the great number of men and women coming not only from the vicinity but also from neighboring communities to participate in the inspiring services conducted at the Center. At most services the sermons are preached by Rabbi Levinthal. Occasionally, guest preachers are invited by the Rabbi. Rabbi Levinthal's sermons have been masterpieces of religious learning, inspiration and eloquence, and have had a national influence. They have been published in several volumes. Rev. Samuel Kantor occupied the office of Cantor from 1921 to 1943. He was succeeded by Cantor Rubin Tucker, who served for two years and then resigned to become one of the leading tenors of the Metropolitan Opera House. Cantor William Sauler succeeded him in 1945. Students of our religious schools and alumni maintain their own Junior Congregation, which conducts services each Sabbath and holiday morn-

ing. Recently, special Junior services for High Holidays were conducted with great success. An annual prize in honor of the late Benjamin Hirsh, former member of the Hebrew School faculty, is awarded to the boy or girl who has rendered outstanding service to the Junior Congregation.

The war placed upon the Jewish Centers the responsibility of helping the country mobilize the civilian population for a total war effort. A committee on Civilian War Activities was formed under the chairmanship of Maurice Bernhardt, with sub-committees in charge of different departments. First Aid classes were organized with volunteer physicians and laymen as instructors.



From left: The late Rabbi Bernard L. Levinthal, father of our Rabbi, Dr. Israel H. Levinthal, the late Mr. Joseph M. Schwartz.

More than 1,500 men and women obtained instruction in first aid, advanced first aid and nutrition. "Blood Donor Days" were arranged from time to time, with hundreds of people registering as donors. Campaigns were conducted for enlistment of air raid wardens, for collection of salvage, and for obtaining books for service men. Lectures were held for instruction in emergency protection. A Red Cross Production Department was established, headed by Mrs. Maurice Bernhardt, which met in the Auditorium four days each week. More than one thousand women prepared bandages. To help in the tremendous work assigned to the Draft Boards, a large group of clerical workers was assembled, and the task of mailing thousands of draft questionnaires assigned to them. The Center was selected as the Red Cross Primary Rest Center for the neighborhood, where victims of disaster might

be temporarily housed, clothed and fed. Similarly, the building was chosen by the Mayor's Office as an official casualty station and as a fingerprinting depot. The sale of War Bonds and Stamps was conducted vigorously, and millions of dollars worth were sold at the Center from the first to the final drive.

Nearly 450 Center children served in the war, and their names were recorded on an Honor Roll placed in the lobby of the building. Contact was maintained with them through the mailing of the *Center Review* and Holiday Greetings. The Sisterhood did an excellent job in forwarding packages to our men and women in service on appropriate occasions.

Aside from its own institutional activities, the Center has always been in the vanguard of movements aimed to promote the welfare of our people and the community.

In the days of the Keren Hayesod Campaigns, and, in later years, the continuous drives for the United Jewish Appeal, the Center organized committees to canvass the membership. Fund-raising efforts were undertaken for the Federation of Jewish Charities, the Ort, the Hias, the Jewish Theological Seminary, and other worthy causes. As a result, millions of dollars were subscribed by our members.

The Brooklyn Jewish Center was officially represented at the dedication of the Hebrew University in Jerusalem, which took place in 1925. Dr. Levinthal attended this historic event as the representative of the Center and other institutions. The Center took an active part in building the Synagogue Center in Jerusalem, sponsored by the United Synagogue of America. Our Rabbi was the National Chairman of the campaign to finance the undertaking, and delivered one of the principal addresses at the laying of the cornerstone.

The Brooklyn Jewish Community Council owed its inception to the initiative taken by the Center. It was the first attempt to unify the Jews of the largest Jewish community in the world, and to bring about an organization that would properly represent them in all matters involving Jewish interests. It came about in the following manner: setting aside the problems facing its own insti-

tution, the Center Board of Trustees discussed the increased menace of racial and religious discrimination in Brooklyn and the lack of a centralized authority to deal with this and other problems concerning the Jews of Brooklyn. The Board promptly appointed a Committee, headed by Dr. Moses Spatt, who initiated the discussion. A call was issued for a conference of Jewish organizations, which was held on November 16, 1939, at the Center. The call was signed by Rabbi Israel H. Levinthal, the late Joseph M. Schwartz, President of the Center, and Dr. Moses Spatt, Chairman of the Conference Committee. The conference was attended by delegates representing fifty-five synagogues, temples and Centers—orthodox, conservative and reform. It authorized the formation of an organization that would be representative of all elements of Brooklyn Jewry, demo-

cratically chosen. At a subsequent conference, held at the Center on January 11, 1940, the Brooklyn Jewish Community Council was formed "to speak and to act as a collective body in all matters pertaining to and affecting the welfare of the Jewish population in Brooklyn." Rabbi Levinthal was chosen as the first President of the Council, the delegates regarding him as the one commanding the esteem, admiration and confidence of all groups in the community.

The history of the Brooklyn Jewish Center cannot be complete without due credit to all the men and women who worked so zealously for its welfare.

May the next quarter of a century in the history of the Center be worthy of the accomplishments of the first twenty-five years.

THE NEXT 10 YEARS—1944-1954

THE years 1944-1954 of the Center's history can best be described by a statement recently made by Rabbi Benjamin Kreitman to the Board of Governors. He said: "There is prevalent a small but vocal group in the Center Leadership which claims that our institution needs only to be concerned with its membership. This runs counter to the fundamental principles on which the synagogue is based. The synagogue, as soon as it opens its doors, must serve the community.

"During the past ten years the Brooklyn Jewish Center has undergone a period of transformation. It has become, at an ever increasing pace, a Community Center, serving the needs of the greater Jewish Community of Brooklyn."

This transformation has taken the form of greatly expanded activities. So much so that the Center has become an even greater inspiration to other Jewish institutions throughout the United States, and its projects, its programs and methods of accomplishment have been widely copied.

The now famous Center monthly publication, *The Brooklyn Jewish Center Review*, has served to publicize the Center's work. Center members perhaps are not aware that hundreds of institu-

tional and communal leaders have asked to be put on the *Review's* mailing list, and in numerous letters they have told how closely they study the activities of the Center.

In the last ten years the Hebrew and Religious school enrollment has doubled, and the educational standards have been raised to a very high level. The former Sunday School has been eliminated, with the exception of the children in the primary grades, and all children now have a minimum of three years of Hebrew School attendance before attaining Bar Mitzvah age.

The Junior Congregation, founded just ten years ago, has become an important part of the Center activities. It conducts Sabbath and holiday services and meets on Saturday afternoon for *Oneg Shabbat*, where discussions of biblical and topical subjects are held under the leadership of a special supervisor. It trains its own cantors and leaders and its members deliver sermons on many occasions.

Because of the rapid growth of the Junior Congregation it was found necessary to form a special Children's Congregation for the younger members, who hold services that inspire the adults.

The Center's youth activities have been

so expanded in the last decade that about 600 youngsters come to the Center for recreation, which takes in cultural activities and sports in the gym and swimming pool. The youth clubs are affiliated with the United Synagogue Youth and participate in its regional meetings and conventions. The Young Folks League, particularly, has developed into one of the leading organizations of its kind. It conducts its own lecture series, has many special interest groups and sponsors an *Oneg Shabbat* following the Late Friday evening services.

The religious services have been drawing increasing attendance and have been greatly enhanced by year-round choirs. To alleviate the mounting burdens of

ministrative Director, Joseph Goldberg. Mr. Goldberg had been with the Center since its inception and worked with rare devotion and tireless energy to increase the scope and influence of the institution. Joseph Goldberg's motto was never to let down standards and never to curtail a worthwhile project. Much of the Center's distinctive position and national reputation is due to this unswerving devotion to a practical ideal by the leaders of the Center.

Mr. Goldberg was succeeded by Harold W. Hammer, who in the short time he has been with the institution, has gained the affection of the membership. Soon after Mr. Hammer came to the Center, Mr. Robert Fox was engaged as Assistant Administrative Director.

AN HISTORIC COMMITTEE

The following were members of the committee that supervised the construction of the beautiful home of the Brooklyn Jewish Center. It was formed on December 31, 1922.

Charles Goell, *Chairman*

Louis Cohen	Morris Katlovitz
Moses Ginsberg	Samuel Kellner
Samuel Greenblatt	Max N. Koven
Jacob Goell	Jacob Levy
J. M. Hoffman	Leib Lurie
Samuel Horowitz	A. H. Rosenthal
Abraham Kaplan	Solomon Schwartz

Dr. Levinthal, the Center called to its pulpit Rabbi Manuel Saltzman as assisting rabbi. When Rabbi Saltzman accepted a call to the Temple Anshe Chesed, of New York, in 1952, he was succeeded by Dr. Benjamin Kreitman, who has won the esteem of the membership and has greatly influenced the growth of the Center's activities in behalf of the younger membership. He has helped greatly to advance the Institute of Jewish Studies for Adults which gives courses in Hebrew, the Bible, Jewish history and other subjects. In September, 1954, Dr. Kreitman's title of Associate Rabbi, was changed to Rabbi of the Brooklyn Jewish Center, and similarly, Rabbi Mordecai H. Lewittes' title of Associate Rabbi was changed to Rabbi in charge of Hebrew and Religious Schools.

In 1953 the Center lost through death one of its strongest bulwarks, the Ad-

The Center's publications — the monthly *Review*, the weekly *Bulletin* (for organizational announcements) and the informative Calendar Diary, have continued. The *Review* has become established as the leading publication of its kind in the country and is highly regarded. Many notables as well as communal leaders have asked to be put on its mailing list and one of the prize possessions of the *Review* is such a request from Louis D. Brandeis, written in his own hand on a penny postcard. The *Review* has been a unique ambassador of the Center, and through it the Center and its work has become familiar nationally. The literary quality of the *Review* has increased through the decade, and its physical appearance improved to a point that has won wide admiration.

The Center Library, which will celebrate its 20th anniversary on December 20, has now over 10,000 volumes, including many rare works. It is considered one of the finest institutional libraries in the land. Dr. Elias N. Rabinowitz, a distinguished scholar, has been the zealous librarian.

No summary of the Center's history, can effectively describe the progress it has made since it first opened its doors to the community. One has to be within the building, experience all the activities, and be gratified by the lovely surroundings, to feel the real worth and power of this institution on its 35th birthday.

From the P.T.A. to Dr. Levinthal and the Center

AS PRESIDENT of the Parent-Teachers Association of the Hebrew and Religious Schools, I am most privileged to record an expression of our deepest admiration and esteem for our beloved Rabbi, Dr. Israel Herbert Levinthal, on the completion of thirty-five years of dedicated service to our glorious institution, the Brooklyn Jewish Center, as its spiritual guide and mentor.

We congratulate also our Center for the wonderful achievements of thirty-five years of communal enterprise in and beyond the confines of religious interests.

MRS. M. ROBERT EPSTEIN, *President*.

The Junior League

THE Junior League is now two Junior Leagues. Junior League A is for college freshmen boys and high school senior girls; Junior League B is for college sophomore boys and college freshmen boys.

On October 28, Junior League A sponsored an exciting game night. On November 4, both Leagues joined to sponsor a night devoted to Israeli dancing. Miss Florence Nesh, an expert in this activity, was in charge of the program.

On November 11, League A conducted a session on vocational guidance. Mr. Melvin D. Freeman, consultant for Federation Employment and Guidance Service, delivered an interesting talk and answered questions. On November 18, Mr. Hyman Brickman, supervisor of Youth Activities, spoke on the Tercentenary, concentrating on the historical background of the observance.

Plans are being completed for an enjoyable Thanksgiving Dance to be sponsored by both Junior Leagues next Thursday, November 25.

Thanksgiving Dinner

at the
CENTER

12 noon to 5 P.M.

Telephone for reservations

MR. KOTIMSKY — HY 3-8800

Thursday, November 25th

\$4.50 per person

\$4.00 for children under 10 yrs.

(50¢ service charge)

NEWS OF THE CENTER

Special Service This Friday To Mark 35th Anniversary

The thirty-fifth anniversary celebration of the founding of the Center and also the commemoration of the spiritual leadership of Dr. Levinthal will begin with special religious services to be held this Friday night, November 19th. The services will begin at 8:15 o'clock, fifteen minutes earlier than the usual time because of a special musical program that has been prepared for the occasion by the Center Choral Group under the leadership of Mr. Sholom Secunda with Cantor William Sauler as chief soloist. We will be privileged to have as our guest preacher, Rev. Dr. Elias L. Solomon, Honorary President of the United Synagogue of America and Rabbi of Congregation Shaare Zedek in Manhattan, one of the outstanding rabbis in our community. Rabbi Solomon has many friends in our congregation and was with us on one of our previous celebrations. We are confident that many of our members will want to join us at these services.

Special Sabbath Morning Services Marking 35th Anniversary

In honor of our thirty-fifth anniversary, special Sabbath services will be held this Saturday morning, November 20th, when we will have the privilege to have as our guest speaker, Rev. Dr. Israel Goldfarb, rabbi of the first Jewish congregation to have been organized in Brooklyn, Congregation Beth Israel Anshe Emeth. Rabbi Goldfarb is well known in our community and we hope that many of our members will worship with us at this important service.

Advance Notice

Next Friday, November 26, at our Late Friday Night Lecture services, Rabbi Kreitman will preach the sermon on the subject, "The Influence of America on the Jewish Religious Life—A Thanksgiving Sermon."

Special Lecture Series Offered

A special series of three lectures on "Jewish Life and Thought in the Twentieth Century" will be presented at the Center. The first by Dr. Robert Gordis,

noted scholar, will be given on Wednesday, December 15, 1954. Dr. Leo Jung, another eminent rabbi, will speak on Wednesday, February 9, 1955, and Dr. Abraham Heschel of the Jewish Theological Seminary will complete the series on March 2nd.

The lectures are sponsored jointly by the Forum and Education Committee and the Center's Institute of Jewish Studies for Adults. Admission is free to Center members and regular students of the Institute, and \$1.00 for the series to non-members.

Honorary Trustee and Trustee Elected

Following a decision of the Board of Trustees at a recent meeting, Mr. Kalman I. Ostow has been elected an honorary member of the Board of Trustees and Mr. Reuben Frieman has been elected a member of the Board of Trustees to fill the existing vacancy.

Registration in Adult Institute Still Open

Our Institute of Jewish Studies for Adults is open for the season, but men and women still have an opportunity to join the many classes that we have for the study of the Hebrew language, Bible, Jewish Religion and Jewish History. We hope that you will avail yourselves of this opportunity which is offered to you and will register as soon as possible.

Center Federation Dinner

The Brooklyn Jewish Center Committee on behalf of the Federation of Jewish Philanthropies is now conducting its annual campaign among the members of the institution for contributions to this worthy cause.

Judge Murray T. Feiden heads the campaign and appeals to the Center members for their cooperation in making the drive a one hundred per cent success.

The Annual Dinner which is being given this year in honor of Mr. Maurice Bernhardt in recognition of his fine support to this cause as well as many other communal endeavors, will be held on Thursday evening, December 2, at 6:30 o'clock.

Call Center (HY 3-8800) for reservations at \$6.50 per person.

Sabbath Services

Friday evening services at 4:25 p.m.
Kindling of Candles 4:16.
Sabbath Services commence at 8:30 a.m.

Sidra or portion of the Torah—"Haye Sarah." Genesis 26.1-25.18 Haphtorah Reading: Prophets, I Kings 1.1-31.

Rabbi Israel Goldfarb, guest preacher.
Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Yiddish lecture at 3:55 p.m. by Rev. Gerson Abelson.

Class in Talmud under the leadership of Rabbi Jacob S. Doner will be held at 3:00 p.m.

Mincha services at 4:25 p.m.

Daily Services

Morning: 7 and 8 a.m.

Mincha services at 4:25 p.m.

Special Maariv service Monday through Thursday, 7:30 p.m.

Gym Schedule For Thanksgiving Day

The holiday schedule will prevail in the Gym and Baths Department next Thursday, November 25 (Thanksgiving Day) and will be open from 10 a.m.-2 p.m. for men; and from 2 to 4 p.m. for boys.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mr. and Mrs. Samuel Rothkopf of 121-16 Ocean Promenade, Rockaway Park, L. I., on the loss of their beloved son, Harry, on November 8th.

Unveiling of Monument

The unveiling of a monument in memory of the late Mr. Joseph Goldstein will be held on Sunday morning, November 21st at 11 a.m., at the Mt. Lebanon Cemetery, Brooklyn.

Personals

Heartiest congratulations are extended to Judge Jacob J. Schwartzwald upon his election as Justice of the Supreme Court; and, Hon. Stanley Steingut who was elected a member of the Assembly from the 18th A. D.

Application for Membership

The following have applied for membership in the Brooklyn Jewish Center:

BLOOMSTEIN, MORRIS: Single; Res.: 2307 Avenue O; Bus.: Attorney; *Proposed by Rhoda Soicher, Marna Spero.*

COHEN, MISS HELEN: Res.: 1651 Carroll St.; *Proposed by Morris Koffer, Morton Pitashnik.*

COHEN, MISS JOYCE: Res.: 1651 Carroll St.; *Proposed by Morris Koffer, Morton Pitashnik.*

COHEN, MISS RUTH: Res.: 1651 Carroll St.; *Proposed by Morris Koffer, Morton Pitashnik.*

COWEN, MISS RUTH: Res.: 40 Lott Pl.; *Proposed by Marvin H. Bernstein.*

ELKINE, MISS ALICE: Res.: 1497 Carroll St.

ESTREN, SAM: Married; Res.: 909 Eastern Pkwy.; Bus.: Real Estate.

HOROWITZ, WILLIAM: Married; Res.: 921 Washington Ave.; Bus.: Insurance; *Proposed by Frank Schaeffer.*

HYMAN, THEODORE: Single; Res.: 165 E. 19th St.; Bus.: Paper, 205 Prince St.

KAPLAN, KENNETH: Single; Res.: 1061 E. 4th St.; Bus.: Salesman, 55 So. 11th St.

KREPCHIN, MISS ESTHER: Res.: 221 Linden Blvd.

NAIMAN, HERBERT: Married; Res.: 480 Montgomery St.; Bus.: Radio Technician.

RAAB, MRS. RACHEL: Res.: 1172 President St.; *Proposed by Bernard J. Adelman.*

RAPPAPORT, MISS RUTH: Res.: 303 Albany Ave.

SCHECHTMEN, MISS SYDELL: Res.: 1636 President St.

SOLOFF, MISS FLORENCE: Res.: 237 Sullivan Pl.; *Proposed by Robert Fox.*

TEPPER, JEROME: Single; Res.: 237 E. 94th St.; Bus.: Clerk, Civil Service Leader.

WELTZ, STUART: Single; Res.: 436 Eastern Pkwy; Bus.: Advertising, 136 W. 52nd St.

Additional Applications

ADLER, MISS LENA: Res.: 259 Brooklyn Ave.

BLUMBERG, MRS. LENA: Res.: 135 Eastern Parkway; *Proposed by Frank Schaeffer.*

COHEN, MISS RUTH: Res.: 470 Montgomery St.

YOUNG FOLKS LEAGUE NEWS

FOR too many of our Young Folks League members, the Brooklyn Jewish Center is a Wednesday night meeting with refreshments. The potentially great impact of the Center as an influence on our lives is lost if we permit our perspective to be so narrowed that we cannot see its other advantages.

Has any member, who has attended a Friday night Oneg Shabbat following the Friday night service not come away with a new warmth, a new spirit?

To understand the true and deeper meaning of the Oneg Shabbat is to appreciate the effect it can have on our lives, and the comfort and enjoyment we can derive from it.

Our Young Folks League has always played a prominent role in these Friday night celebrations at the Center. This year, we plan to go even further by making the Friday night service an occasion

for young people to gather for a delightful evening in the Synagogue. Our Oneg Shabbat Committee, under the co-chairmanship of Miss Diana Bentkowsky and Miss Rosalind Zambrowsky, has planned a wonderful series of Friday night programs for the coming season. Starting on Friday, November 26, Rabbi Benjamin Kreitman will conduct a series of lectures on the subject "Questions Young People Ask." The subject of the various lectures of these series will be taken from questions submitted by our members. These questions will concern themselves with matters of ethics, morality, religion, duty, and concepts of religion. There are none among us who has not been troubled by a question in one of these fields, and we now have an opportunity to have our Rabbi discuss with us the various aspects of these problems.

(Continued on page 27)

Young Married Group

LAST meeting of the Young Married Group, October 26, featured an orientation program in an effort to acquaint prospective Center members with some of the benefits to be derived from joining

our institution. Mr. Frank Schaeffer, Second Vice-President of the Center, eloquently lauded the Center's past history and traditions and urged joining if only for the sake of the personal satisfaction to be derived from service. Then a group of young married members presented a short humorous skit relating in song and dance the message of membership. A cantorial selection completed the program.

We wish to remind our members again that we are now meeting twice monthly, on the second and fourth Tuesday of each month.

Members also please note that the annual Federation dinner will be held on Thursday evening, December 2.

Our next meeting will be on Tuesday evening, November 23, when, in the spirit of the Thanksgiving, a turkey will be awarded as a door prize.

The evening's program will consist of a film in the McGraw-Hill family life series, depicting a typical quarrel between two people married only long enough for the wife to see her husband's masterful tendency as "boss rule" and for the husband to see his wife's good taste as extravagance. All young married members and their friends are cordially invited to attend.

ELKINS, BERT: Married; Res.: 2111 Albemarle Road; Bus.: Construction; *Proposed by Wm. Brief, Herbert S. Levine.*

KLEIN, SIDNEY: Married; Res.: 820 East 10th St.; Bus.: Attorney, 276 W. 43rd St.; *Proposed by Elmer Riffman, Herbert S. Levine.*

LAZAROFF, MISS BERNICE: Res.: 543 Ralph Ave.

LEMLER, SAMUEL: Widower; Res.: 960 Sterling Pl.; Supreme Court Clerk; *Proposed by Carl A. Kahn.*

WEIDMAN, DR. ABRAHAM: Married; Res.: 263 Eastern Parkway; Bus.: Physician, 255 Eastern Parkway.

WEINER, SAMUEL: Single; Res.: 30 Tompkins Ave.; Bus.: Salesman, Building Materials, 11 E. 2nd St., Mineola; *Proposed by David J. Reingold, Hy L. Mazlin.*

ZEV, ELI: Single; Res.: 548 Crown St.; *Proposed by David Yawitz, Michael J. Rosenfeld.*

FRANK SCHAEFFER, *Chairman,*
Membership Committee.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Jewish Book Month, which is observed in November, will have a special significance for our Center membership this year. Twenty years ago an event occurred in Nazi Germany which shocked the civilized world. Books written by leading authors of all nations were ordered destroyed by fire. Prominent authors in England and France immediately organized to establish libraries of Nazi-banned books in their countries. In 1934, a project was launched for the founding of such a library in our Center. From the nucleus of these books the Center library expanded until now, twenty years later, we have one of the largest and finest collections of general Judaica in the Hebrew, Yiddish and English languages. The Center membership can truly rejoice in the double "simcha" we are celebrating this month—the 35th anniversary of our founding, and the 20th anniversary of the establishment of the Center library.

Many of our Center members perhaps have not availed themselves of the opportunity to visit our library and enjoy this treasure-house of books. May we suggest that, during Jewish Book Month, we make a concerted effort to take advantage of this important adjunct of the Center and become more cognizant of our rich literary heritage.

BEATRICE SCHAEFFER, President.

General Meeting

A very alert and keenly interested audience enjoyed our joint Annual United Nations Celebration and Social Actions Meeting on Thursday afternoon, October 21st. Even the announcements during the business session of the meeting bespoke our awareness of American national and communal affairs.

Described by our President, Bea Schaeffer, who presented the chairman of our program, as "an ubiquitous" person, Shirley Gluckstein more than adequately suits the attribute. She presented a keen analysis of the many facets of the United

Nations program. Her illuminating talk was followed by a vocal rendition of "United Nations of the World," sung by Mr. David Weintraub, music director of our Hebrew Schools, and together with the United Nations' birthday cake, bedecked with the flags of the 60 member nations, Sisterhood will duly remember the significance of the United Nations.

"Put Your Self in Self-Government," a non-partisan political address delivered by Mrs. Sol Shandalow, a representative of the League of Women Voters, and dedicated to the proposition that "government is as good as citizens make it," was designed to encourage women to exercise their right to vote and to carry out their role as citizens.

Cheer Fund Contributions

In honor of her son's marriage—Mrs. Rose Meislin; In honor of their 25th Anniversary—Mr. and Mrs. Morton Klinghoffer; In gratitude for their recoveries—Mrs. Irene Ginsberg and Mrs. Fanny Buchman; In honor of the marriage of their son—Mr. and Mrs. Abraham Miller; In honor of the 25th Anniversary of Mr. and Mrs. Frank Schaeffer—Mrs. Moses Spatt and Mrs. Nathan Hutt; In memory of Dorothy Gribetz Shapiro—Mesdames Klinghoffer, L. Lowenfeld, L. Levy, Bea Schaeffer; In memory of Mr. Morris Miller—Mrs. Sarah Klinghoffer; In memory of her mother—Mrs. Sarah Klinghoffer.

Kiddush Dates

A Kiddush will be sponsored to the Junior Congregation on Saturday, November 27th, jointly by Mr. and Mrs. Isador Lowenfeld and Mr. and Mrs. Frank Schaeffer, on the occasion of the separation from the service of their respective sons, Mortimer and David.

Federation of Jewish Philanthropies

Make your reservations for Federation Day at the Hotel Astor, on Monday, December 13, for luncheon and scintillating star-studded program, with co-chairman Dorothy Gottlieb, HY 3-8534. AND HELP Chairman Cele Benjamin, MA 2-6959, by calling your lists and securing your contributions so that the drive can be another Sisterhood success!

A "Yasher Koach"

May your editor add her heartiest felicitations to our leaders who have labored to make this, our 35th anniversary celebration, a memorable one, and may she say particularly to our distinguished and well-loved Rabbi, Dr. Israel Herbert Levinthal, that we pray that he may be granted many many more years of fruitful service, spiritual and communal, to our institution, our land and our people. MAZEL TOV!!!

Sixth Annual Institute Day

Be sure to attend and bring interested friends to our excellent Institute Day Symposium and Luncheon to be held on Tuesday, November 30th. Chairman Sarah Kushner and her committee have secured a fine roster of speakers on a timely panel.

Jewish Book Month

Sisterhood will bring you a most literary program at our December general meeting, highlighting the advantages of reading, owning, and enjoying our rich Jewish literature.

On Monday, December 20th, the Sisterhood will hold a meeting to celebrate "Jewish Book Month." The speaker for this occasion will be Mrs. Dorothy Alofsin, noted author and lecturer. She will speak on the subject "Reading Adventures in Jewish Life."

And "Chai" (Full of Life) It Was!

Announced as "Chai," our eighteenth Annual Mother-Daughter Luncheon and Fashion Show, there was every evidence of this function being full of life. More than three hundred women attending this magnificent event partook of a delightful luncheon and witnessed a "tres" fashionable display of lovely garments presented by Martins' Department Store. Every guest received a memento of the afternoon, a photo-wallet. Lucky number owners received gifts donated. The floral decorations generously donated by Hyman Spitz, florists, and the soft background music played by pianist Jack Baras enhanced even more the physical and social aspects of the day. But most of all, a debt of gratitude and a million verbal orchids go to "Hershey" Kaplan, lovely chairman of our "Chai" Mother-Daughter Luncheon, and Clara Meltzer, her charming co-chairman, whose indefatigable efforts were responsible for the

financial success of the project, which will benefit some 70 philanthropies which Sisterhood espouses. Thanks, "Hershey," for your fine management and arrangements, and thank you, Clara, for your wonderful co-operation.

Lecture Series

Federation is presenting a series of three lectures — all three for \$1 — at Temple Emanuel, 1 East 65th Street, N. Y., at 11 a.m. as follows: Thursday, November 18 — "News and Views," by John B. Hughes, radio commentator; Tuesday, December 14 — "Books in Profile," by Virgilia Peterson, author and literary critic; Thursday, January 6 — "I Believe," by Dr. Rose N. Franzblau, psychologist and columnist on *New York Post*. Make your reservations for 35th annual Convention and Luncheon, January 12, Hotel Astor, at \$6.50 per person.

IN THE HEBREW SCHOOL

THE first Community Breakfast of the High School classes was held on Sunday, October 24, 1954. The services were led by Joseph Moskowitz, Joel Nisselson, David Spevack and Frederic Weinstein. The breakfast was served by the Hostess Committee of the Parent-Teachers Association. The members of the committee are: Mesdames Rose Davis and Sarah Greenberg, co-chairmen, Ray Bressman, Rose Bromberg, Alice Kalton, Dorothy Langer, Sarah Kushner and Jean Newirth. Following the breakfast, Mr. Leo Shpall spoke on "American Jewry's 300th Anniversary." The students of our graduation class were guests at the breakfast.

The Parent-Teachers Association held its first meeting of the season on October 26, under the chairmanship of Mrs. Sarah Epstein. The president announced the names of the officers for the new year: President, Sarah Epstein; Vice-Presidents, Florence Bromberg, Rose Davis, Dorothy Langer; Treasurer and Financial Secretary, Fannie Buchman; Recording Secretary, Rose Klepper; Corresponding Secretary, Alice Kalton. The guest speaker was Rabbi Arthur Zuckerman, director of the Hillel Foundation at C.C.N.Y. Rabbi Zuckerman emphasized the fact that the 300th Anniversary marks American Jewry's coming of

Calendar of Events

Tuesday, Nov. 30 — Annual Institute Day. All-day session. A stimulating and provocative Symposium will be held. The theme of the day will be "The Modern Jewish Woman and the Family." Our speakers will be Dr. Evelyn Garfiel and Rabbi Reuben Katz of Freeport, L. I. Rabbi Benjamin Kreitman will extend greetings. Mrs. Morris B. Levine will serve as moderator. All Sisterhood members and friends are invited to be our guests at luncheon.

Monday, Dec. 6 — Sisterhood Executive Board Meeting, 1 p.m.

Monday, Dec. 13 — Annual Federation Day, to be held at the Hotel Astor.

Monday, Dec. 20, at 12:45 p.m. — Sisterhood General Meeting in celebration of Jewish Book Month.

age. He impressed upon the parents the importance of passing on to our children their spiritual birthright by training them in the traditions of our people.

Musical selections were offered by Cantor William Sauler accompanied by Mr. David Weintraub.

Mr. Joseph Aronow was elected president of the Junior Congregation for the coming year. He is a graduate of our Hebrew School and for many years has taken a leading part in our Junior Congregation and in our United Synagogue Youth. Mr. Morton Bromberg was elected honorary president. Other officers elected are: Vice-Presidents — Isaac Dressner, Paul Kushner and Arthur Rudy. Vice-Presidents of Girls' Division — Misses Renee Aronow and Sandy Lubart. Gabai — David Spevack. Assistant Gabai — Joel Nisselson. Shamash — Richard Tascandi. Assistant Shamash — Joseph Moskowitz.

The Hebrew High School of Greater New York has arranged for its first year class to meet in our building on Sunday mornings. Formerly, students of the Hebrew High School held their week-day sessions in our building but attended classes in a Manhattan school on Sundays. Mr. Neiman has been assigned as instructor of this class.

Center Academy

AN ASSEMBLY will be held on Monday, November 22, in celebration of the 35th Anniversary. The Seventh Grade of the Center Academy will present an original play entitled, "This Is Your Life." It will present the highlights of Dr. Levinthal's leadership in the Brooklyn Jewish Center and the progress of this great institution during the past 35 years. The choral group of the Academy will provide vocal selections and Dr. Levinthal will address the assembly in honor of the occasion.

The children are preparing for the forthcoming Chanukah entertainment which will be held in December. The upper grades will offer a program at the December P.T.A. meeting, while the lower school will perform at the Annual Chanukkah School Assembly. All parents should plan to attend and join their children in celebrating this happy holiday.

The P.T.A. was extremely fortunate in having as its guest speaker and commentator, Dr. Henry Agin, at its first meeting of the school year, on October 27. Dr. Agin is a well-known neuropsychiatrist who is an authority on the behavior of children and adults.

After showing a film on the "Emotions of Children," Dr. Agin led a most interesting discussion in which the large audience present participated with great interest. Thanks are due to the officers of the P.T.A. for planning this most worthwhile, enjoyable evening.

All the members of the Executive Board of the P.T.A. shared wholeheartedly in welcoming the "New Mothers," whose children joined our student body this year at a tea given in their honor on Wednesday, November 3rd.

Seminary TV Series

The third telecast of a series devoted to the American Jewish Tercentenary sponsored by the Jewish Theological Seminary will be given on Sunday afternoon, November 21, over station WRCA from 1:30-2 p.m., and will portray a dramatic tale of an avenue of escape built under the Touro Synagogue in Newport, Rhode Island, in 1760. Members are asked to tune in on this important and interesting program.

THE HISTORY OF THE CENTER SISTERHOOD

By BEATRICE SCHAEFFER, President

WE OF the Sisterhood wish to extend our heartiest felicitations to our parent organization on this occasion, the 35th Anniversary of the founding of The Brooklyn Jewish Center, and of our beloved Rabbi Levinthal's ministry in this institution. We recall that the celebration marking the Center's 25th anniversary was postponed for two years because our country was then in the midst of World War II. Although chaos and confusion still reign in many parts of this troubled world, we truly rejoice that we can observe *this* anniversary in peace.

I have been asked to review the history of our Sisterhood since its inception, which took place officially one year after the Center was established. It is a herculean task to properly evaluate all the activities of our Sisterhood during this period; however, I shall dwell only on the highlights. In 1920 a small group of dedicated women banded together to form what was then called the Women's Club of the Center. Its primary purpose then, as now, was to aid in the religious, cultural and social life of our Center, and I am happy to report that we have succeeded in furthering this aim through the years.

During the early life of our Sisterhood, under the administrations of our first presidents, Mrs. Charles Goell (now deceased), Mrs. Albert A. Weinstein, Mrs. Max N. Koven and Mrs. Joseph Horowitz, we made a concerted effort to serve the interests of the Center. We also stressed participation in fund raising campaigns for communal causes, a practice that has continued to the present time and has been greatly expanded. When Mrs. Philip Brenner ascended to the presidency in 1930, our country was in the throes of the depression. Those were the lean years, financially speaking, for our Center, and to provide funds which were desperately needed to maintain the building, we engaged in such activities as bazaars, concert, theatre and opera benefits — all of which were highly successful.

In 1936, under the aegis of Mrs. Albert Witty, our sixth president, our Sisterhood completely furnished the small Synagogue of the Center, the Beth Hamedresh. In recognition of this service, the Center honored us by presenting us with a plaque which is inserted in the wall of the Beth Hamedresh. It was in the year 1936, too, that our Mother-Daughter Annual Luncheon was first held. We have continued to preserve this beautiful tradition of uniting our mothers and daughters, from generation to generation, at this joyous function, and I am proud to report that we have just held our 18th annual affair. With Mrs. Witty as president, we held our first inter-faith meeting, attended by ministers of neighboring churches and their parishioners.

In 1941, when Mrs. Isador Lowenfeld was elected to the presidency, the activities of our Sisterhood were channeled into new fields. This was during World War II, and we devoted ourselves exclusively to the war effort. Under the leadership of Mrs. Maurice Bernhardt, our Sisterhood was established as a Red Cross unit. First Aid and Nutrition classes, and classes in Civilian Defense were formed. The Center was the headquarters in our community for the Blood Bank, and we of the Sisterhood served as hostesses to the doctors, nurses and blood donors. More than 1,000 women met daily to make surgical dressings and garments and to knit for the soldiers. As a result of our splendid achievements we were presented with a Citation by the Red Cross. During this period our members were also busily engaged in preparing gift packages of foodstuffs for the soldiers overseas, which were sent to them for the Chanukah, Purim and Passover holidays. We participated in the clothing drives held during the war years to aid the people of the devastated areas of Europe. Through the splendid committee of women engaged in selling war bonds, the magnificent sum of \$300,000 in bonds was raised by our Sisterhood.

The year 1945 marked the beginning

of two projects which we have continued and extended to the present time. Our First Torah Fund Luncheon to aid the Jewish Theological Seminary was held in that year, and we sponsored three scholarships to deserving pupils of the Hebrew School. In that year, too, we began the practice of giving individual donations to the Federation of Jewish Philanthropies and to UJA, instead of a treasury gift. When we learned that a movement was begun to dedicate a forest in Israel in honor of our beloved spiritual leader, Rabbi Levinthal, our Sisterhood contributed certificates for 1,000 trees, and a grove in the Levinthal Forest now bears our name.

When the tragic war years were at an end, we resumed our peacetime activities. Under the presidency of Mrs. Maurice Bernhardt we formulated an official Constitution for our Sisterhood. It was during this period that we participated actively in the S.O.S. drives, collecting canned goods in stores and apartment houses. Under the capable leadership of Mrs. Ira Gluckstein, Sisterhood contributed 1,000 pounds of canned milk, for war survivors, for which we received a letter of commendation.

Mrs. Morton Klinghoffer became our ninth president in 1948. It was during her regime that we embarked on new media of expressions in our programming. For the next few years we were to usher in such outstanding events as our "Jewish Women of Achievement" programs, our annual "Institute Day," and a more elaborate version of the "Jewish Home Beautiful" pageant, begun when Mrs. Witty was president. Our Sisterhood began to attract younger women to its ranks. We formed the Sisterhood Players, a group of talented women, and we presented many plays and musical productions appropriate to the Jewish Holidays. Mrs. Klinghoffer became the first editor of the Sisterhood Page in the *Center Review*, and because of her vivid and sparkling descriptions of our programs, many Sisterhoods throughout the country have requested our scripts for use in their

own organizations, and our "actresses" have been invited to give repeat performances of our productions to various groups in the community.

We have constantly endeavored to widen the scope of Sisterhood work. In this connection we have frequently invited lecturers to give series of addresses on timely topics. We have taken our members on trips to the United Nations, both at Lake Success and New York, and on other occasions have conducted tours to the Jewish Museum and the Jewish Theological Seminary. As a result of the latter visits our women have become more aware of the important role which the Seminary plays in Jewish life, and have been inspired to participate in our own efforts for the Seminary through our Torah Fund Luncheons. This past year we departed from our usual format of programming for this luncheon. We presented a play, "A Style Show for Jewish Living," with our own members and their daughters in the cast. It was an outstanding performance and was most enthusiastically received. In March of 1950, during Mrs. Klinghoffer's regime, we were invited to conduct a late Friday Night Service in the Synagogue, and we have been granted this privilege annually. Our members deem it a great honor to participate in this Service. This past year, during my administration, we initiated an Oneg Shabbat on a Saturday afternoon. It was most inspiring and meaningful and we are looking forward to continuing this project annually. This year, too, marked the beginning of another innovation—a Model Seder, conducted by our women, with the reading of highlights of the Hagaddah, the singing of Passover songs by Cantor Sauler and the Sisterhood Choral Group, led by Mr. Sholom Secunda, and the serving of traditional Passover food.

Our activities have increased tremendously with the years. In 1943 we established the custom of having a Kiddush for the Junior Congregation every month on Rosh Chodesh. These are sponsored by our members to celebrate their joyous events. So popular has this custom become that we now have sponsors for a Kiddush for almost every Sabbath.

We have taken an active part in such worthy causes (to mention only a few) as Jewish Day for the Blind, Serve-a-

Camp, to aid the soldiers in veterans' hospitals, the Jewish Home and Hospital for the Aged, where there is a room dedicated to Sisterhood in recognition of our services, the Jewish Home for Chronic Diseases, whose patients are the recipients of Chanukah gifts from us annually, and many other organizations both here and in Israel. Through our affiliation with the National Women's League of the United Synagogue, our "mother" organization, and with the Federation of Jewish Women's Organizations, we have participated in leadership courses, workshops and conventions. During the past year we began the practice of having our own special fund raising programs for U.J.A. and Federation, and have conducted our members on tours of various agencies sponsored by Federation. We have arranged "teas" for the sale of Israel Bonds and have been highly successful in this project. We are also continuing our participation in the Red Cross drives. We have continued to sponsor scholarships to the Hebrew School and have designated them in memory of our late, dearly beloved Administrative Director, Joseph Goldberg, of sainted memory. We have also established a partial scholarship to Camp Ramah, conducted under the auspices of the Jewish Theological Seminary, in memory of Mrs. Emanuel Greenberg, the wife of one of the former presidents of our Center. We hold special func-

tions annually for our new members where they are indoctrinated into the over-all picture of our Sisterhood, and many of these women have become our most ardent workers.

This brief outline of our history cannot be recorded without our heartfelt thanks to the devoted women who comprise our officers and Board of Directors. The listing of these many names is obviously an impossible task. Suffice it to say that they have added lustre to the name of American Jewish womanhood. We are most grateful, too, for the spiritual guidance and counsel of our Rabbis, and to so many of the men of our Center, our "honorary members," who have cooperated wholeheartedly in our activities. We have indeed been blessed with inspired leaders who have succeeded in raising the spiritual and cultural standards of the women in our community.

We fervently hope and pray that we will continue to preserve our beautiful traditions and enhance our many activities so that we will truly be worthy daughters of the Center.

In the "Pirke Avot" it is written, "Who is rich—he who rejoices in his portion." We have all become spiritually enriched by our endeavors for Sisterhood. We can indeed rejoice in our portion.

Saturday Night Clubs

ACTIVITY in the Youth Activities Department continues at a rapid pace. The following is a brief summary of the events of the past month:

October 30—In all clubs, even the youngest, consideration was given to the forthcoming elections. Discussions and debates centered around the candidates for public office as well as the workings of the American form of government. In the younger clubs, talent night was observed.

November 2—The first meeting of the newly organized Arts and Crafts Club was held under the supervision of Mr. Louis Harris.

November 6—The girls spent an enjoyable evening in the gymnasium and pool. The older ones stayed on for their meetings and participated in amateur shows and square dancing.

November 7—The first meeting of the

Hug Ivri Lanoar took place. Mr. Meyer Appleman, noted Hebrew educator and scholar, was the guest adviser.

November 8—The first meeting of the Youth Council was convened. Decisions of far-reaching importance were reached.

November 13—All clubs, following an outline prepared by Mr. Brickman, supervisor of youth activities, continued work on the American Jewish Tercentenary, concluding the section on the historical facts.

The members of the Saturday night clubs, numbering 425 strong, are anticipating future events—Chanukah, trips to places of interest in and around New York, and finally, at the end of the month, our U.S.Y. delegates' participation in the Fourth Annual Convention in Boston of this fast-growing movement for Conservative Jewish Youth.

Judaism—Luxury or Necessity?

(Continued from page 11)

daylight. A far more responsible task was that of the guards at night. They had to watch closely, lest any harm might befall the sacred edifice. The Talmud gives us a detailed description how diligently they performed their duty. They would stand at their post, and the head of the guards would go from one to the other and ask: *Hasbolom Olecho*, "Is all well with you?" And each would answer: "*Hakol Sholom*, All is well!" They would not dare to sleep, and if, perchance one's health failed and he had to lie down for a brief nap, he would place the keys of the Temple beneath his pillow, close to his head, so that the keys of the Temple would be safe.

As I look about me tonight I see here the *Anshe Mishmar*, the Guardians of this Holy Temple of our day. Until quite recently, however, you were the Guards of the Daytime. We enjoyed the sunshine of prosperity. Your task was one of privilege and honor, your responsibility was not over-taxing. Now, however, we are in the darkness of the night, the darkness of the economic plight which has come upon the world. Your task, as the Guardians in the night, is far more serious. The Jews everywhere are asking you: "*Hasbolom Olecho*, Is it well with you? Is it well in your institution?" You must be able to answer: "*Hakol Sholom*, All is well now even as it was in the hours of sunshine!"

We need *Anshe Mishmar* now who will

guard the key of this Temple of God and Israel that its doors may continue to be wide open for the thousands who, with yearning hearts and hungry minds, come here to drink from the nourishing waters of our living faith. We ask you to be

YOUNG FOLKS LEAGUE

Following each lecture and discussion there will be a diversified program of Israeli singing and dancing, and refreshments will be served to all.

Calendar of Coming Events

Regular Meetings

Tues., Nov. 23 — A gala YPL Talent

Night with members of our own group and other YPL groups participating in an evening of fun and frolic.

Wed., Dec. 1—The second in our series, "Great Jewish Books"; Rabbi Margolies of Temple Beth El of Manhattan Beach will discuss the Talmud.

Wed., Dec. 8—Federation Night. This program has always been one of the highlights of our season.

Wed., Dec. 15—The first in the Center Religious Forum Series with Rabbi Robert Gordis speaking on the subject, "Judaism in the 20th Century."

Wed., Dec. 22—Chanukah Celebration.

Wed., Dec. 29—Current Events Program.

Other Young Folks League Events

Friday night, Nov. 26 (and every Friday night thereafter) — Rabbi Kreitman will start his series of Oneg Shabbats

the *Anshe Mishmar* of the night through which we are now passing, and under your guardianship and with God's help, the night will soon pass, the sun will shine once again, and all of us will be happy in the thought that through us *Hakol Sholem* all was and will be well with Israel and Israel's faith!

(Continued from page 22)

in the Center on "Questions Young People Ask." Israeli singing and dancing and refreshments will follow.

Fri., Nov. 19—The Oneg Shabbat will be devoted to a celebration of the Center's twenty-fifth anniversary.

Mon., Nov. 29—Executive Board Meeting.

Tues., Nov. 30—Bridge and Scrabble Interest Group.

Thurs., 6:00 p.m., Dec. 2—Center Federation Dinner.

Fri., Dec. 3—Sun., Dec. 5—YPL-Concord Weekend.

Tues., Dec. 7—Arts and Crafts Interest Group.

Fri., Dec. 10—Sun., Dec. 12 — UJA Concord Weekend.

Tues., Dec. 14—Bridge and Scrabble Interest Group.

Tues., Dec. 21—Arts and Crafts Interest Group.

Every Sunday at 2:00, our Bowling Group will meet at Kings Recreation Center, Clarkson and New York Avenues.

Please note that there will be no meeting on Wednesday, November 24.

MICHAEL J. ROSENFELD, *President*.

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